

Subscription Offer Closes December 11. Hurry With 40,000 Subs!

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

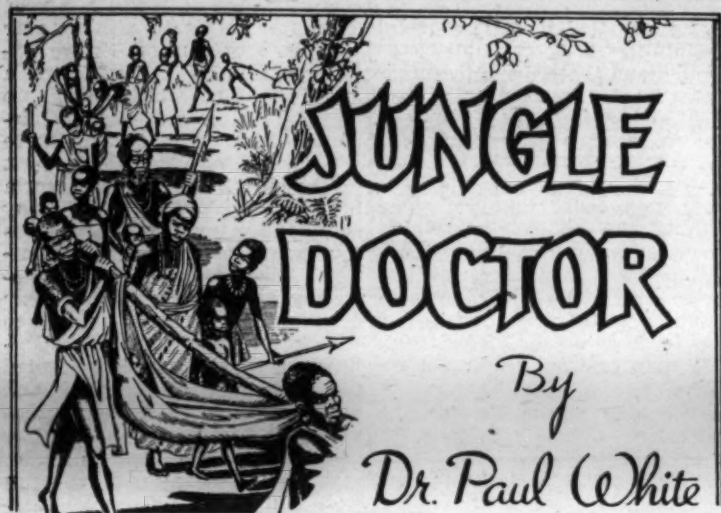
Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

Vol. XXII, No. 47.

FRIDAY, November 23, 1956

United States 1 year \$2.50; 3 years \$5.00
Canada and foreign 1 year \$3.00; 3 years \$6.50



JUNGLE DOCTOR

By
Dr. Paul White

CHAPTER XI

Lepers

Daudi was sitting on a high stool in the dispensary, while his junior deftly cut a parting in his tightly curled hair with an ancient safety razor blade. I grinned as I put my head round the door and watched proceedings.

The barber looked up.

"Our hair is much easier to do than yours, Bwana. Once cut a furrow in it, and the parting's there for days. African hair is also better than European, because, with many of the Bwanas, their hair is only a memory."

"Tell me, Daudi. Why do the women shave their heads here?"

Both the dressers laughed.

"So would you, Bwana, if you lived as they live, in dirty houses swarming with insects. You see, when there is no hair, what can the insects hold on to?"

I laughed, and was just settling down on the dispensary table to discuss at length values of different varieties of hairdressing, when two gaunt little figures appeared at the door.

"Zo wuswero wenyu." (Good evening), said the larger of the two.

"Ale zo wuswero wenyu nyenye" (Good evening to you both) we all replied in one breath.

Daudi turned to me, and in English said:

"We don't need a microscope to diagnose them, Bwana!"

They were indeed a wretched looking pair, each dressed only in a rag, their ribs protruding painfully, and their faces gnarled with the ravages of leprosy. I got to my feet, and went towards them, putting a hand on a shoulder of each.

"Tell me, my children, where do you come from?"

"We used to live at Idifu, Bwana, out there beyond the swamp and the hill of the leopard, right beyond the thornbush forest," said one, his little voice raised in pitch to indicate the distance he had traveled.

"About ten miles away, Bwana," said Daudi. "It's a very heathen place."

"Where do you live now?" I asked.

"Oh, we sleep in the forest, Bwana. We have no other place. Our father will not have us because we have this skin disease."

"Do they know, Daudi?" I asked in English. "Do they realize they have leprosy?"

"I think so, Bwana."

(Continued on page 8)

PRAYER Can Bring REVIVAL

By Dr. R. A. Torrey (1856-1928)

"With all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints."
—Eph. 6:18, ASV.

What a tremendous emphasis Paul here puts upon the importance and power of prayer, and upon the imperative need of intense earnestness and never wearying persistence in prayer. Listen to the text again: "With all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints."

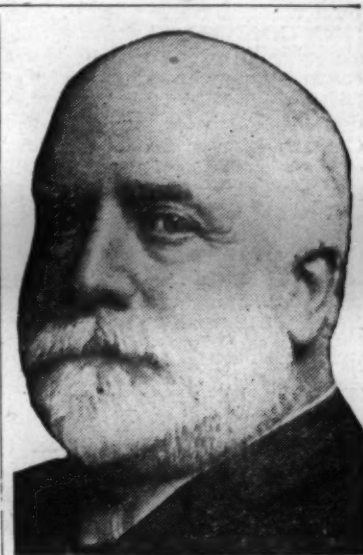
We have already seen in our studies some of the things of the very first importance that are wrought by prayer, and that cannot be brought to pass in any other way. We have seen that true prayer will promote our own personal piety, and our individual holiness, our individual growth into the likeness of our Lord and Saviour Jesus Christ, as almost nothing else, as nothing else but the study of the Word of God. We have seen that prayer will bring power into our work, that it is the privilege of every child of God to have the power of God manifested in his work in whatever line of service He calls him to, and that this power is obtained by prayer and in

no other way. We have seen that prayer avails mightily for others as well as for ourselves; that we can accomplish more for the salvation of others by praying for them than we can in any other way, that prayer avails for the salvation of men and women who are so sunken in sin, and so far from God, that there seems no possible hope of their redemption for them. We have seen, furthermore, that prayer brings power to the minister of the Gospel, that any church can have a man of power for its pastor that is willing to pay the price, and that the price is not a big salary but big praying.

We shall make other discoveries today of the wonderful things, and things that are greatly to be desired, that can be brought to pass by prayer and that can be brought to pass in no other way.

Andrew Murray has said, "God's child can conquer everything by prayer. Is it any wonder that Satan does his utmost to snatch that weapon from the Christian or to hinder him in the use of it?" Well, if the Devil is doing "his utmost to snatch that weapon from the Christian or to hinder him in the use of it," I wish to do my utmost to restore that mighty weapon to the hands of the church, and to stir you up to use this weapon in mighty and victorious onslaught on Satan and his forces.

It is true that we have a terrific fight on hand, that "our wrestling is not against flesh and blood,"



Dr. R. A. Torrey

but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places" (Eph. 6:12), but we can win this fight by prayer; for prayer brings God on the field and the Devil is no match for Him. I say we can win this fight, as terrible as it is and as mighty and cunning as our enemies are, by praying, and we cannot win it any other way. Men are constantly appearing who have discovered some new way of defeating the Devil by some cunning scheme that they have devised, by the social gospel, for example, or by some other humanly devised method. But there is no new way that will win: the old

(Continued on page 9)

Best, Easiest Christmas Gifts

You may give THE SWORD OF THE LORD to three families as a Christmas present for only \$5! We will send a card announcing your gift. Thus, 52 times a year, they will be blessed and comforted at the thought of your love.

And remember, you get, absolutely free, the big 270-page Inclusive Dictionary-Concordance as a premium for sending these subscriptions.

For Canadian and foreign subscriptions add 50c per year. And hurry! This offer definitely closes December 11.



Our Wonderful BIBLE

By Rev. S. Maxwell Coder

Dean of Education, Moody Bible Institute
Chicago, Illinois

Fifth of six scholarly, heart-warming articles, as given on several radio stations.

V. Archaeology Proves the Bible

Some years ago, concerted attack was made against the Bible as the Word of God by a group of men known as higher critics. They sought to break up the books of Moses into a number of documents written by unknown authors. They tried to tear Isaiah and Daniel apart, and questioned the truthfulness of much Bible history. The faith of some of God's people was shaken.

In the providence of God, the scientific demonstration of the accuracy of Scripture by archaeology was reserved for such a time as that. Along came brilliant men of science armed with pickax and spade, and began to unearth the past. With each new discovery some of the so-called "assured results of higher criticism" had to be abandoned, until today many of the critics' profoundest gues-

ses read like a book of nursery rhymes.

Dr. Melvin Grove Kyle gave one cardinal rule of archaeology which serves also for a rule of Christian living:

No theory is to be finally accepted and made applicable to faith and life until tested and attested by facts; if there be a theory in the field of nature, by the facts of nature; if in the field of experience, by the facts of experience; if in the field of history, by facts of history. The Master brings even revelation to this test when He says, "If any man willet to do his will, he shall know of the teaching, whether it is of God, or

(Continued on page 8)

Why Worry About HELL?

By Evangelist Paul B. Smith
c/o Peoples Church, 100 Bloor, East
Toronto, Ontario, Canada

"And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: Where their worm dieth not, and the fire is not quenched."—Mark 9:43-48.

Some years ago there was widespread interest and terrible confusion created in the city of Toronto concerning the Bible truth about Heaven and Hell. The subject received front-page publicity in our daily newspapers as a result of a statement made by a renowned British clergyman in the preaching mission he was currently conducting. Here is what

he said in answer to the questions of a number of young people about life after death:

"I am a bit horrified at the number of young people who send me in questions on what I think about Heaven and Hell. I think it is quite disgraceful for young people

(Continued on page 11)



Rev. Paul B. Smith

Which Way, Billy Graham?

By the Editor

Readers of THE SWORD OF THE LORD may have noticed that in recent months the name of Dr. Billy Graham has been omitted from the list of the Co-operating Board of The Sword of the Lord. So many inquiries are coming to the editor about Dr. Graham and which way his ministry is headed, that it now seems wise to give a brief, kindly, factual statement about our position. Missionaries in Japan and Korea, hundreds of pastors and evangelists in the United States, alike, have inquired as to Dr. Graham's course. Young evangelists have asked should they, too, set out to go under the sponsorship of any organization or any group, modernists included, in order to get to preach to larger crowds? A prominent foreign missionary said to me, "Billy Graham has shaken me considerably in my convictions about co-operation with modernists." The harshest kind of letters have come denouncing me for defending Dr. Graham. I have received the most earnest entreaties for me to tell people what they should do.

A recent letter is typical:

Pastor Asks Sword Position on Billy Graham

Rev. J. Wiley Evans of Grace Brethren Church, Florida, Indiana, writes October 17 as follows:

"Dear Dr. Rice:

"First, I should like to say that I have been taking THE SWORD OF THE LORD for several years now and am grateful for the vision and ability that God has given you through these years to present to the public a sane, sound, and evangelistic periodical. Certainly I have received much inspiration and blessing from my poring over your paper through these years. I have especially appreciated your fight for the fundamentalist position in the face of much opposition. God has vindicated your courage and forthrightness, I am sure.

"Now I should like to have you present your views on the latest developments between Billy Graham and his evangelical relationships. Do you think Dr. Graham is now outside the fold of those who are unflinchingly bearing the reproach of Christ? What is your position on *Christianity Today*, with its espousal of Barth and Brunner? Does it not seem clear from the first issue of this periodical that Billy Graham is casting his lot with neo-orthodoxy?

"Perhaps you don't want to be put on the spot with these questions, for I am sure that you have been a close friend of Dr. Graham through the years. I, personally, have endorsed this God-blessed evangelist since his Los Angeles campaign, but in recent months I have wondered about his associations with John S. Bonnell, Chuck Templeton, N. V. Peale, and the evangelicalism

crowd. I, and others, hope THE SWORD will take the leadership in setting forth the issues in this matter, as it has in others of the past.

"Sincerely yours,
(Signed) "J. Wiley Evans"

The Editor Answers Brother Evans

In answer to the above letter, I feel that the publication of the new magazine, *Christianity Today*, a venture sponsored largely by Dr. Graham, is unfortunate. A magazine highbrow and formal in tone, by choice, with emphasis primarily on the scholarly instead of primarily on the spiritual, a magazine primarily of the schools and not primarily of the churches and soul winners, a magazine somewhat friendly toward Barthian theologians and partly unorthodox leaders, I feel will do little good and may do harm.

I do not believe that Dr. Carl Henry, the editor of *Christianity Today*, intended his editorial comparing Barth and Billy Graham to be an endorsement of neo-orthodoxy. I do not believe his friendly report on the large Methodist meeting to be an endorsement of the outright modernistic leadership and literature and education to which the Methodist church is wholly committed. But neither do I believe that Dr. Henry intended to repudiate either Barth or modernistic Methodist leadership. I think that *Christianity Today* is intended to be a middle-of-the-road publication not offensive to modernism and only slightly offensive to fundamentalists. I think there will be aspersions cast at fundamentalists from time to time, as in the first issue, and mild disagreement, but not denouncement, of modernism and unbelief. And I believe that the magazine definitely represents and is so, intended to represent the Billy Graham viewpoint.

Dr. Graham and Southern Baptists

Dr. Billy Graham is a Southern Baptist. For that I do not blame him. Most Southern Baptists are devout, Bible-believing Christians. There are more fundamentally sound Christians, I think, among the eight million Southern Baptists than in any other large group in the world. Most Southern Baptists believe the Bible. Most Southern Baptist preachers preach the Gospel. I know them well and love them. Much of my ministry has been among Southern Baptists.

But we have felt compelled to take a stand against the trend toward modernism in Southern Baptist Seminary at Louisville, and in certain other Southern Baptist institutions. Nels Ferre, in 1947, and other modernists from time to time have been invited

guests at Louisville, the tendency climaxing with the coming of Dr. Robert McCracken of Fosdick's Riverside Church in New York City to Southern Baptist Seminary in March, last year. Some Southern Baptist Seminary professors take special training under Barth in Switzerland, I believe, and some at Union Theological Seminary, New York. Modernistic teaching and worldliness in Wake Forest College in North Carolina, Mercer University in Georgia, Stetson University in Florida, Furman University in South Carolina, for example, have caused widespread concern. The Bible commands are so plain that a Christian is not to support unbelief, is not to be yoked up with unbelievers, that THE SWORD OF THE LORD frankly advises Christians never to give money, undesignated, to any denominational co-operative program which involves the support of schools which are modernistic, or partly modernistic. THE SWORD OF THE LORD has great influence among some Southern Baptists. Many thousands of Southern Baptist ministers take THE SWORD OF THE LORD. So THE SWORD OF THE LORD is continually attacked in Southern Baptist papers and magazines by denominational leaders. So last spring when Dr. Graham returned from the Far East, the Texas Baptist Standard editor phoned Dr. Graham and asked him for a statement as to which side he was on in these controversial matters. Dr. Graham was a member of the Co-operating Board of The Sword of the Lord which made the issue against modernism. But he was also rated as a loyal Southern Baptist. Would he give a statement for publication?

The following letter was written by Dr. Graham for publication in the *Baptist Standard* and appeared April 7, 1956.

Dr. Graham's Letter in the "Baptist Standard"

"Dear Doctor James:

"It was good to talk with you on the phone. Once again I would like to take this opportunity to thank you and the *Baptist Standard* for the wonderful coverage you have given us from time to time. I am proud to be a member of the State Baptist Convention of Texas. Wherever I went on my recent world tour I was introduced as a Texan—I never disputed them!

"As you know, it was not my privilege to come up through the regular channels of the Southern Baptist convention. Until I was 17 years old I was reared in another denomination. However, out of conviction I was baptized and became an ordained Baptist minister. Since then my love and loyalty for our convention has not swerved. However, due to financial and other reasons I did not have opportunity to go to a Southern Baptist institution, but went to Wheaton college and later became a minister of a Baptist church near Chicago. During all my activities in the north, through Youth for Christ, the Northwestern schools, evangelistic work, etc., my heart was always with the convention. I followed its activities and went to the conventions as often as possible, supporting its program all the way.

"In recent years the Lord has allowed me to come into closer fellowship with my brethren throughout the convention. I have come to believe that it is nearer the New Testament church than any other denomination. I'm not blind to some of its shortcomings in certain areas as we all are. Yet, I am convinced that it is God's great organization. In my recent tour around the world, I became convinced that our missionary program is the greatest in the world. Our missionaries are of the highest calibre and in every case men and women of God who love souls.

"Concerning the Cooperative Program, I believe it is the greatest means ever devised by the church for giving of one's tithe. I constantly urge people to give their tithe to the church where their membership is. I have practiced for a number of years giving my tithe to the church where I hold my membership. In private and public conversation I support the Cooperative Program without hesitation.

"For those who are looking for the perfect church, they will never find one on earth and if they did find one, it would be imperfect the moment they joined it! Jesus taught that the wheat and the tares would grow together until the end of time. There are two things that we often miss in this parable. One is that the separation of the tares and the wheat will not take place until the judgment. Secondly, that it will be done by God. However, we have a lot of people within and without the church who continually try to do God's work for Him by separating the tares and the wheat. I'm certain there are always areas within our denomination that we can improve. This is also true in the Cooperative Program.

"I thank God that He ever led me into the Southern Baptist convention and that I have the privilege of being a member of this great and united body of men and women seeking to glorify God in the way He outlined in the New Testament. I am proud of our convention and I take my stand with it with an undying loyalty. However, as every Southern Baptist minister has the right to make suggestions or even constructive criticisms, I shall feel free to do so on the major issues that may confront us in the future.

"Thanking you again for the warmth of your friendship.

"Cordially yours,

(Signed) "Billy Graham"

I corresponded with Dr. Graham, asked him frankly which way he was going, asked him for a statement for THE SWORD OF THE LORD endorsing the official confession of faith of THE SWORD OF THE LORD, which is carried at the heading of every paper.

"An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism."

Dr. Graham demurred, was unwilling to sign such a statement. He felt, he said, that we should drop his name from the list of members of the Co-operating Board and we agreed to do so.

The Editor's Letter to Dr. Graham

The following letter to Dr. Graham is self-explanatory.

"Dear Dr. Graham:

"Very reluctantly, of course, I am coming to believe that you are right, and that I should release you from the Co-operating Board of the Sword of the Lord, as you suggest. I am reluctant because of my personal love for you and even more because of my deep concern about evangelism and my great joy in your ministry. But, as you say, it is becoming increasingly apparent that we are not going quite the same direction, and that you cannot, in good conscience, back up the doctrinal position and principles stated on THE SWORD OF THE LORD front page every week.

"I understand that you are generally sound in doctrine. I am not your enemy, not even your critic. But I know now that THE SWORD OF THE LORD does not speak for you when it defends fundamentalists, because you do not claim to be a fundamentalist. I know it does not speak for you when it exposes the modern unbelief and lack of scholarship in the Revised Standard Version which you recommend. I know now that THE SWORD OF THE LORD does not represent you when it denounces the folly of Ferre, Brunner, Buttrick, McCracken, all of whom have spoken at Southern Baptist Seminary, and whose books are required reading there at Louisville, since you do not feel as we do about the fight against modernism when it comes among Southern Baptists. You are for the fundamentals of the faith, but you are embarrassed at my fight which is getting very strong and definite results. I am sure also that we do not represent you in our opposition to the young "intellectuals," the left-wing fringe including Bernard Ramm, Dr. Carl Henry, Dr. Vernon Grounds, etc.,

THE EDITOR'S Notes

by John R. Rice

November 1 to 4, it was my great joy to visit Briercrest Bible Institute, Caronport, Saskatchewan, Canada, for the fall Bible conference. Here in a converted air force base, miles from any town, God is doing a blessed work. Rev. Henry Hildebrand is principal of the school. In the Bible institute and the high school there are about 500 students. Great crowds came from as far as 200 and 300 miles away. I understand that the Bible institute served 8,000 free meals to visitors over the week end, using twelve extra quarters of beef. It was a great joy to preach to crowds up to 1,200 or more in the big airplane hanger gymnasium. There was a sweet moving of God's Spirit on the multitudes, and God sent a blessed reviving, with a good many saved and many more coming for consecration and dedication. All were most kind to this unworthy visitor and showed every courtesy. It was a special joy to visit in the home of Principal Hildebrand, a scholarly, and devoted Christian, true to the faith and wisely leading in a tremendous work for God.

Yesterday my brother, Dr. Bill Rice, called and said, "Why don't you announce your speaking engagements in THE SWORD OF THE LORD earlier? People want to know about them." So I should, no doubt. Many others want to know details of the editor's ministry. Thank you, and God bless you for your love and prayers.

Just now I am preaching nightly in revival services at Calvary Baptist Church, Wheaton, for two weeks. November 22 to 25, the Thanksgiving Day week end, I spend four days with the West Side Baptist Church, West Palm Beach, Florida, with Brother Luzene Lamerson. The church is being blessed in their new auditorium. Sorry not to have announced this earlier.

My work is very heavy. I most earnestly plead for your prayers for divine wisdom and strength for the work.

We still need some high-grade, consecrated, full-time workers dedicated to getting out the Gospel in print. We need a printer, a well-trained, experienced writer and editorial assistant. We need several typists. We want only good Christians, only full-time and permanent workers who feel called of God to put their lives on the altar to get out the Gospel. Those who are primarily interested in a temporary job, those who are not willing to sacrifice and pray, with their lives wholly dedicated to getting out the Gospel, should not apply.

And will others pray that God will supply our need?

Our Ministers and Missionary Subscription Fund is sending subscriptions to so many missionaries, to national pastors, to jails and penitentiaries, to ministerial students.

(Continued on page 8)

and the *Christian Life* editorial policy. So in justice to you, and to us, we will drop your name from the Sword of the Lord Co-operating Board. And I wish you well. I shall pray for you daily. I shall rejoice in God's blessing upon your ministry.

"It was good to be in your home. God bless your family and all your workers. Your team is a wonderful crowd and I love them everyone.

"I will always be glad to hear from you, and we will rejoice exceedingly over every soul won to Christ in your meetings.

"In the Saviour's name, yours,
"John R. Rice"

We advise all Christians to rejoice in the blessings of God upon Dr. Graham and the souls saved under his ministry. We hope that they will continue to pray for him as we do earnestly, daily, and lovingly.



AMERICA'S OUTSTANDING REVIVAL WEEKLY

EVANGELIST JOHN R. RICE, D.D., Litt.D., Editor and Publisher
EVANGELIST ROBERT L. SUMNER, Contributing Editor
EVANGELIST BILL RICE, D.D., Contributing Editor
GRACE RICE MACMULLEN, Circulation Manager

CO-OPERATING BOARD
DR. RICHARD V. CLEARWATERS, pastor, Fourth Baptist Church Minneapolis, Minn.;
DR. BOB COOK, president Youth for Christ International, Wheaton, Ill.;
DR. M. R. DEHAAN, Radio Bible Class Broadcast, Grand Rapids, Mich.;
DR. V. RAYMOND EDMAN, president Wheaton College, Wheaton, Ill.;
DR. J. H. HUNTER, editor *The Evangelical Christian*, famous novelist, Toronto;
DR. BOB JONES, evangelist founder Bob Jones University, Greenville, S. C.;
DR. BOB JONES, Jr., president Bob Jones University, Greenville, S. C.;
DR. SAM MORRIS, The Voice of Temperance broadcast, San Antonio, Tex.;
DR. LEE ROBERTSON, president Tennessee Temple Schools, pastor Highland Park Baptist Church, Chattanooga, Tenn.;
DR. MERV ROSELL, evangelist, Montrose, Calif.;
DR. BOB SHULER, former pastor Trinity Methodist Church, Los Angeles;
DR. JACK SHULER, evangelist, Baldwin Park, Calif.;
DR. OSWALD J. SMITH, pastor of the Peoples Church, International missionary leader, Toronto;
DR. LOUIS T. TALBOT, Chancellor of Bible Institute of Los Angeles;
MR. PAT ZONDERVAN, publisher, Grand Rapids;
MR. BERNIE ZONDERVAN, publisher, Grand Rapids.

Subscription rates: \$2.50 per year, \$5 for three years. Canada and foreign countries \$3.00 a year, \$6.50 for three years.

Entered as second-class matter at the post office at Newton, Kansas, under the act of March 3, 1879.

Office of Publication: The Sword of the Lord, 131 W. 6th St., Newton, Ks., or the Editorial office at 214 W. Wesley St., Wheaton, Illinois. Please send all Correspondence and undeliverable copies to The Sword of the Lord Editorial and Executive office at 214 West Wesley Street, Wheaton, Illinois.

PALM-TREE

Palm-tree. The date-palm. Once grows luxuriantly in Palestine. Evergreen and stately, frequently rising to 100 feet. Ex. 15:27; Dent. 34:3; Judg. 1:16; 1 Kgs. 6:32; Song 7:7.



PALM-TREE

Palm-tree. Partial or total death of muscle and nerve. 1 Kgs. 13:4-6; Matt. 4:24; 19:13; Isa. 21:4.

Palm-phyll. (mixtures of notions). A semi-const province of Asia Minor. Its chief town was Perga, where Paul preached, Acts 13:13 & 14:24 & 27:5.

Pan. A flat plate for baking, and a deep vessel for holding liquids. Lev. 2:5 & 6:21.

Pant. Amos 2:7; Ps. 38:10 & 42:1 & 119:131; Isa. 21:4.

Papyrus. The writing-paper of the Egyptians. Greeks and Romans made from the papyrus plant, a rush or flag growing in Egypt. Job 41:31.

Parable. Allegorical representation of something real in nature or human affairs, whence a moral is drawn. A favorite method of Oriental teaching. 2 Sam. 12:1-4; Ps. 49:4 & 78:2; Prov. 26:7, 9; Isa. 5:1-7; Mic. 2:4. Christ spoke over 30 parables. (See page 173.)

Paradise. (pleasure ground). "Garden of Eden"; and, figuratively, abode of happy souls—Heaven. Luke 23:43; 2 Cor. 12:4; Rev. 2:7.

P'aran, El-p'aran. (Place of caves). The north, desert of Sinai on the south, Etham on the west, and Aramah on the east. Gen. 21:14-21; Num. 10:12, 33 & 12:16 & 13:3, 26.

PARENTS

Paran, Mount of. A mount of the Amalekites. Dent. 33:2; Hab. 3:3.

Parched. Ruth 2:14; Isa. 35:7; Jer. 17:6.

Parchments. (from Pergamum). Skin of sheep or goats prepared for writing on. 1 Tim. 5:23, 21; he will not be your.

Pardon. 2 Kgs. 5:18; Isa. 49:2.

Pard. 24:4, which the Lord would not p.

Par. 30:18, the good Lord p.

Job. 9:17, a God ready to p.

Ps. 2:11, why dost not p. my.

Isa. 58:7, for name's sake p.

Jer. 33:9, I will p. all their iniquities.

Lam. 3:42, then hast not p.

Mic. 7:18, a God like thee that pardons.

PARABLES AND FABLES OF THE OLD TESTAMENT

PARABLE.	BY WHOM DELIVERED.	REFERENCE.
The two brethren and avengers of blood.	Nathan to David.	2 Sam. 12:1-4.
The escaped captive.	Widow of Tekoah.	14:1-11.
The vineyard and grapes.	A man of the prophets to Ahab.	1 Kgs. 20:35-40.
The figs and the vine.	Isaiah to Judah and Jerusalem.	Isa. 5:1-7.
The figs and the vine.	Ezekiel to Israel.	Eze. 17:3-10.
		19:2-9.
		24:3-5.
The olive tree.	Jotham to Shechemites.	Judg. 9:7-15.
The olive tree.	Micaiah to Jehoshaphat.	1 Kgs. 22:19-23.
The olive tree.	Jehoshaphat to Amaziah.	2 Kgs. 14:9.

PARABLES OF OUR LORD

PARABLE.	MAT.	MARK.	LUKE.	LEADING LESSONS.
The sower.	13:24			Good and evil in life and judgment.
The seed sown.	13:44			Value of the gospel.
The seed sown.	13:45			The seeker finding salvation.
The seed sown.	13:47			Visible Church a mixed body.
The seed sown.	18:23			Duty of forgiveness.
The seed sown.	20:1			Expectation of the Second Coming.
The seed sown.	21:28			for priority in service gives no claim.
The seed sown.	22:2			Insincerity and repentance.
The seed sown.	25:1			Necessity of the robe of righteousness.
The seed sown.	25:14			Watchful preparation and careful security.
The seed sown.	25:31			Use of advantages.
The seed sown.	4:26			Love the test of life.
The seed sown.	13:34			The law of growth in religion.
The seed sown.		7:41		Watchfulness.
The seed sown.		10:30		Gratitude for pardon.
The seed sown.		11:3		Active benevolence.
The seed sown.		12:16		Perseverance in prayer.
The seed sown.		12:35		Worldly-mindedness.
The seed sown.		12:42		Expectancy of the Second Coming.
The seed sown.		13:6		Conscientiousness in trust.
The seed sown.		14:16		Unprofitableness under grace.
The seed sown.		14:28		Universality of the Divine call.
The seed sown.		15:8		Prudence and self-denial.
The seed sown.		15:11		Joy over penitence.
The seed sown.		16:1		Fatherly love to returning sinner.
The seed sown.		16:19		Faithfulness to trust.
The seed sown.		17:7		Hopeless future of the unfaithful.
The seed sown.		18:2		God's claim on all our service.
The seed sown.		18:10		Advantage of persevering prayer.
The seed sown.		19:12		Self-righteousness and humility.
The seed sown.				Diligence rewarded, sloth punished.
The seed sown.	7:24			Consistent and false profession.
The seed sown.	13:33			Persevering influence of religion.
The seed sown.	18:12			Joy over penitent.
The seed sown.		15:4		
The seed sown.	5:15	4:21	11:33	Dissemination of truth.
The seed sown.	9:16	8:16		New doctrine on old prejudices.
The seed sown.	9:17	2:21	5:36	New spirit in unregenerate heart.
The seed sown.	13:3	2:22	5:37	Heaven divided into classes.
The seed sown.	13:31	4:3	8:5	Spread of the gospel.
The seed sown.	21:33	12:3	20:9	Rejection of Christ by the Jews.
The seed sown.	24:32	13:28	21:29	Indications of Second Advent.

NOTE.—These Parables are those which are given in detail; but there are quite a number of others, brief similitudes, which are sometimes counted as parables.

You Need This Bible Dictionary-Concordance!

We want to give you the dictionary-concordance pictured above. We bought 6,000 copies to get them cheap enough that we could afford to give one to you absolutely free with three one-year subscriptions to THE SWORD OF THE LORD at the low, bargain price of only \$5 for the three! Think of it! You get three yearly subscriptions worth \$2.50 each, plus this big concordance—all for only \$5! The subscriptions alone are a big bargain at three yearly subscriptions for \$5, but we are also giving this Bible dictionary-concordance free.

Please look at the above life-size picture of the dictionary-concordance. You see that the pages have two columns each of about

66 lines per column. There are 270 of these help-packed pages. The binding is limp leatherette stamped in gold to match a good Bible. I have one for you. We will mail it as soon as we get your subscriptions. Send three subscriptions for \$5 in the United States. Add 50c postage per yearly subscription outside the United States.

1. You Need a Bible Concordance

You will like and find very useful the concordance feature of this book of Bible helps.

Every preacher, every Sunday School teacher, every Bible student sometimes wants to find some verse in the Bible. Perhaps he is looking for some verse on the plan of salvation so he looks under the word *believe*, and finds it is alphabetically listed. There he will find listed the 42 principal verses centering around the word *believe*. He will find John 1:12, John 3:15 and 16, Acts 16:31, Romans 10:9, on the plan of salvation, as well as many precious verses on believing as a condition of prayer. In every case, the chapter and verse are given. You need a concordance to find verses in the Bible. That is one feature of this book, *The Inclusive Dictionary-Concordance*.

2. You Need the Bible Dictionary Features

But the dictionary-concordance, though in alphabetic form, is more than a word-book. The descriptions of Oriental persons, places, and things which render a Bible dictionary rather of the type of an encyclopaedia are to be found here, each in the natural place according to the alphabet; and wherever it is of value to the reader cross-references are given to other places in the dictionary-concordance. For instance, the tables of Weights and Measures, of the Jewish Calendar, of Jewish and Roman Money, etc., are found as tables in their natural places. But each commonly used name of a weight, a month, or a coin is also found under its own name in the place in the alphabetical order in which it belongs.

For example, under the word *Bible*, there is a fine article on "Bible, English Versions of." There we have described Wyclif's Version (1380), Tyndale's New Testament (1525), Tyndale's Pentateuch (1530), Tyndale's New Testament (1534), Coverdale's Bible (1535), Matthew's Bible (1537), Taverner's Bible (1539), The Great Bible (1539), The Geneva Bible (1560), The Bishops' Bible (1568), Reims New Testament (1582), the Authorized Version, that is, the King James Version (1611), the Revised Version (1881-85), and the American Standard Version of 1901. There is a detailed discussion of each version mentioned, not including the Revised Standard Version. I find nearby, besides the word lists with the verses where used, "Bithynia. A province of Asia Minor, bordering on the Euxine (Black) sea and west of Pontus, Acts 16:7, 1 Pet. 1:1. Capital, Nice or Nicaea," and "Bittern. A bird of the heron family, solitary in its habits, and noted for its melancholy night booming, Isa. 14:23 & 34:11; Zeph. 2:14." These are simple examples.

All the principal cities in the Bible are found described, in alphabetical order, all the principal characters have biographical sketches.

3. You Need the Charts and Illustrations Available in the Dictionary-Concordance

There are 117 illustrations in this dictionary-concordance from

pictures of the pyramids, the Sphinx, an Egyptian mummy, and pictures of Gaza and Gethsemane, to pictures of the Damascus Gate in Jerusalem, and the Golden Gate, pictures of the Moabite Stone, the Pool of Siloam, and a scourge like that with which Jesus was beaten before Pilate! The pictures add great interest to the study and use of the dictionary-concordance. They will be very interesting for children and young people, useful for Sunday School teachers, and make many things clearer than words would do.

Then there are remarkable charts, like "Chronology of the Acts," "The Apostles and Their History," "Christ, Chart of the Life of," "Itinerary of St. Paul's Missionary Journeys," and many, many more. Here is a wealth of Bible knowledge, easily found and organized for quick study and quick reference.

4. You Need the Bible Maps in the Dictionary-Concordance

There are 15 maps in color. Whether you want to find pictured the lands peopled by the sons of Noah, or the lands of Egypt, Arabia, and Canaan when the Israelites came out of Egypt, or the land of Canaan as allotted to the twelve tribes, or the kingdoms of Judah and Israel, or Paul's missionary journeys, or Palestine in the life of Christ, you will find here the carefully drawn maps with places, rivers, seas, and countries named in the Bible.

Although this concordance has 270 pages, it is printed on thin Bible paper so it can be carried easily with your Bible or conveniently handled. Here is a wealth of material of interest to every preacher, Bible teacher, and student. It will make Bible study more interesting and easier, will

answer thousands of questions that you need answered.

Free With 3 Yearly Subscriptions for \$5!

We believe this is a very remarkable offer. Your *Inclusive Dictionary-Concordance* is here, ready to be mailed to you.

With six subscriptions for \$10 you may have the big book, *The Home: Courtship, Marriage and Children*, 381 pages, 22 chapters, a popular Bible manual on the home.

We suggest that you send as many subscriptions as possible, and get extra copies of the dictionary-concordance, or of the book, *The Home: Courtship, Marriage, and Children*, as Christmas gifts.

THIS OFFER CLOSES DECEMBER 11. Please have your subscriptions and order in the mail and postmarked by midnight, December 11.

Be sure to give your own name and address to receive the free premium book, as well as correct names and addresses for subscriptions.

Address THE SWORD OF THE LORD, 214 West Wesley, Wheaton, Illinois.

Important Memo--

WHEN YOU CHANGE YOUR ADDRESS

Please report both new and old addresses directly to THE SWORD OF THE LORD, five weeks before the change is to take effect. Copies that we address to your old address will not be delivered by the Post Office unless you pay them extra postage. Avoid this unnecessary expense by notifying us five weeks in advance.

THE SWORD OF THE LORD
Subscription Dept.
214 W. Wesley, Wheaton, Ill.

XX

S	A	M	O	S	S	A	B	A	O	T	H
A	E	L	A	M	R	U	T	H	E		
V	A	D	R	A	B	Y	E	A	L		
I	V	Y	A	T	A	D	A	G	E		
O	E	R	I	T	S	J	A	B	E	Z	
U	R	F	H	E	R	A	L	D	S		
R	S	A	K	E	A	M	M	I	W		
S	T	R	E	W	E	D	S	H	R		
E	N	E	M	Y	C	I	S	H	O	E	
L	O	W	U	C	A	L	A	S	S		
A	W	L	O	E	N	A	M	T	I		
T	S	I	N	A	T	I	L	E	L		
H	E	A	V	E	N	S	N	I	E	C	E

Questions Answered by The Editor

Are the Ten Commandments for Jews only or for everybody?

Seventh Day Adventists often take advantage of the ignorance of the people by claiming that since the command to observe Saturday, the seventh day of the week, as a sabbath of rest, is in the Ten Commandments, and that therefore it is binding on all Christians. People generally take for granted that the Ten Commandments are all moral law, and since the Ten Commandments have been taken out of their scriptural setting and memorized in Sunday School, most people do not know that they are simply a part and a summing up of all the Mosaic law, both the ceremonial and moral law. Actually, the Scripture never indicates that the Ten Commandments were any more inspired than the rest of the Old Testament. All of it was inspired alike, the very Word of God. The rest of the twentieth chapter of Exodus is as much the Word of God as that part of the chapter which states the Ten Commandments.

The ceremonial law is that part which had a spiritual meaning, a symbolism that is important, but which was given as an arbitrary command to the Jews, to separate them from other people. For example, it is not inherently any more wrong to eat pork than beef, or to eat catfish than trout. The Jewish dietary laws were given of God with a ceremonial view, and they were not moral laws. It is not a matter of morals as to whether one circumcizes a boy baby or not, unless, as with a Jew, special obedience to God were involved. Moral law is written in heart and conscience. Savage people who do not have a Bible and have never heard the Gospel, do not by nature feel condemned if they do not rest on Saturday, nor if they eat pork, nor if they fail to circumcize a boy baby. But they do have a moral conscience on murder, adultery, stealing and lying, however perverted that conscience may be. These things are so fundamentally wrong in themselves that God has put it instinctively in the conscience to protest against them. Romans 2: 1-16 shows that God will judge heathen people who have not had the Gospel on the basis of their own consciousness of sin against the moral law, their own conscience bearing witness.

In the Ten Commandments, as in the rest of the Mosaic law,

"Church of Christ" Minister's Questions Answered

From Macon, Mississippi, a brother sends along some questions published by J. A. Thornton of the "Church of Christ" denomination. This Campbellite preacher says, "I have searched in vain for almost twenty years for these references. If you can find them please supply them in the allotted space and mail..." So we have answered the questions below for the friend who wrote and for anybody else who needs the information.

October 31, 1956

Dear Brother G.-----:

Thank you for your letter. I am glad to answer the questions asked by our Campbellite friend. He says, "WANTED: Bible Information! In the space allowed below please give the Book, Chapter and Verse in the Bible that teaches the following;" then follow the questions:

"1. Man is saved by grace alone.

2. Man is saved by faith alone."

ANSWER: No, God does not save people without believing God's grace is received by man's faith. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast" (Eph. 2:8, 9).

"3. Baptism is not essential to salvation."

ANSWER: Proven by Luke 23:

God gave some of ceremonial law and some of the moral law.

The Sabbath command is a ceremonial law now nailed to the cross of Christ. It was only a shadow of things to come, fulfilled in Christ and Christians are not to be judged by it, as Colossians 2:14-17 plainly says. The command against murder, however, is a moral law binding on everyone even today.

These things are made clear in a letter recently written to a brother who asked whether the Ten Commandments were for the Jews only or whether they were also for us. My letter follows:

"Forgive my delay in answering your note, please; I have been overwhelmed with duties.

"You asked, 'Please send me some convincing proof on the Ten Commandments. Were they for the Jews alone?'

"The answer is that the Ten Commandments are simply a part of the whole Mosaic law, and are not to be understood thoroughly if separated from the rest of the Mosaic law. Really, they sum up the Mosaic law.

"The command about the Sabbath was purely ceremonial and therefore is not binding on us. That is proven by Colossians 2: 14-17 where the Sabbath, the ceremonial law about Jewish diet, etc., are clearly put together as the 'shadow of things to come' (Col. 2:17). And we are plainly commanded not to be judged by these ceremonial laws since these ordinances of the ceremonial law were

43 when Jesus said to the dying thief, 'Verily I say unto thee, To day shalt thou be with me in paradise,' and many other Scriptures.

"4. Sprinkling or pouring is scriptural baptism."

ANSWER: No, sprinkling and pouring for baptism, just like baptismal regeneration, is not taught in the Bible.

"5. One church is just as good as another."

ANSWER: No, we are plainly told that "though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8). So any church that teaches a different plan of salvation from the plan Paul gave, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast," is not as good as a church which preaches the same Gospel Paul did.

"6. A church may wear a human name."

ANSWER: If you mean a human denomination like the Catholic church, the Christian church, then, of course, the Bible has no teaching about denominations. They have grown up following the pattern of Rome and are unscriptural. If you mean local congregations, then the Bible never discusses what names they should have, and to make an issue of it is unscriptural. In the Bible we find mentioned "the church that is in thy house," and "the saints in Christ Jesus which are at Philippi, with the bishops and deacons" (Phil. 1:1), or "the church of Ephesus" (Rev. 2:1). It is a sign of worldliness and man-made doctrine to make an issue where God makes none.

"7. Christ has more than one church."

ANSWER: Yes, every congregation in the Bible once was a

nailed to the cross. So the Jewish sabbath, Saturday, is not binding on us.

"However, all the other of the Ten Commandments are repeated in one form or another in the New Testament. They are clearly moral law, and so are for all people everywhere. Ephesians 4:25 forbids lying, which repeats one of the Ten Commandments; Ephesians 4:28 forbids stealing; covetousness, adultery, etc., are forbidden many places in the New Testament. Ephesians 6:2, 3 repeats the commandment, 'Honor thy father and thy mother.' We can safely say that the commandment about the Sabbath is ceremonial law and it has only a spiritual meaning for us and is not literally intended for us, just like much of the rest of the ceremonial law given in the same books given by Moses; circumcision, eating no pork, etc. But throughout the Old Testament, when the Bible speaks on a moral issue, the command is for all mankind; for moral issues do not change.

For instance, the commands against drunkenness in the Old Testament are equally in force for everybody else as well as the Jews. The command in Exodus 20:23, 'Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold,' is clearly a moral law, not just an arbitrary ceremonial law, and it is necessary for all mankind. Idolatry would be a sin now as in Bible times. The next verse, Exodus 20:24, 'An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee,' is obviously a ceremonial law given to Jews alone concerning their sacrifices, which were a type or shadow, holding

separate church. See Galatians 1:2, 'unto the churches of Galatia,' and again in II Corinthians 11:28. If you mean a denomination, Christ has none at all, never has had.

"8. Man may be saved and never be a member of any church."

ANSWER: Yes, the dying thief (Luke 23:43).

"9. A child of God can not be lost."

ANSWER: Yes, Jesus said, 'Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life' (John 5:24). Also, many other Scriptures.

"10. We may pray with the rosary."

ANSWER: "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:12, 13).

"11. Instrumental music may be used in worship today."

ANSWER: Discussed in the same chapter which says we may use pulpits, pews, songbooks, tuning forks, and carpets. It is a sign of a man-made doctrine which makes issue where the Bible makes none.

"12. Observe Lord's Supper annually, quarterly or monthly."

ANSWER: This is not discussed in the Bible. One time the church at Corinth met on the first day of the week to break bread (Acts 20:7). Whether they regularly did so or whether any other church did so, we are not told. Jesus gave no command about how often to observe the Lord's Supper. It certainly ought not to be taken by anybody as a method of getting saved or staying saved.

"13. Christ's throne will ever be on earth."

ANSWER: Fairly easily proven. Luke 1:32, 33, 'He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.' Again, Acts 2: 29, 30, says 'Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God has sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne.' Also, Revelation 5:10 tells us that Christians with Christ 'shall reign on the earth.' Everybody knows where David's throne was; that is where Christ will reign according to the Bible.

"14. We may call preachers 'Reverend.'"

ANSWER: In the same chapter where it says we may call men "Mr." and women "Mrs." I think it is all right to address a

good only until Jesus came. These verses are in the same chapter as the Ten Commandments. Both are equally inspired. One is moral law and the other ceremonial. We must consider the Ten Commandments on the same basis. The Sabbath Commandment is clearly ceremonial; and the other commands about moral principles that cannot change, are binding on everybody alike.

(If you want further light on the question of the Sabbath, as ceremonial law not binding on New Testament Christians, get the editor's pamphlet, SUNDAY OR SABBATH, WHICH SHOULD CHRISTIANS OBSERVE? 24 pages printed in blue ink. It gives clear, Scriptural teaching on this subject that has blessed many, many hearts. Price is fifteen cents each. Order from The Sword of the Lord Publishers, 214 West Wesley Street, Wheaton, Illinois.)

Christian Salesmen Needed

Nationally known Corporation needs two Christian men over 35 years of age. These men must have had sales experience and be in position to travel the year round, calling on our regular established accounts. We furnish car and pay travel expenses, salary five to six thousand a year. Give full details, past experience in selling field. Address your reply to Box 276, Beaumont, California.

(Advertisement)

Dr. Sam Morris and Preferred Risk Settle

The Des Moines (Iowa) Register, October 6, publishes an account of the settlement of controversy between Dr. Sam Morris and the Preferred Risk Mutual Insurance Company, insuring non-drinking drivers, of which Dr. Morris had been the president and one of the founders. There was a controversy over some employees who were at least occasional drinkers. The Des Moines Register says, "Company officials conceded that five of the 250 employees were not total abstainers."

Dr. Morris's investment in the company was returned and he was given severance pay upon which he and the company officials agreed. Dr. Morris's suit and countersuit by the company were dropped.

Dr. Sam Morris is a member of the Co-operating Board of The Sword of the Lord, a long-time friend of the editor, the most outstanding temperance campaigner in the world, and a strong gospel preacher. Dr. Morris and his family will now have no connection with Preferred Risk Mutual Insurance Company and The Des Moines Register says, "The agreement, says nothing which would prevent Morris from starting another company, or entering the employ of another company."

The officials of Preferred Risk Mutual Insurance Company assure The Sword of the Lord that they intend to take an active part in the cause of temperance, that they will continue to insure only non-drinking drivers, total abstainers.

We are glad the controversy is settled. It was of interest to many Christians because of a deep concern about the temperance cause.

preacher as Reverend. That simply means that the man of God is to be revered. Ephesians 5:33 says that wives should reverence their husbands. Certainly, then there is no harm in reverencing a preacher; and it is nowhere forbidden in the Bible. It is not wrong to reverence people. It is a sign of a man-made doctrine when people make issue where the Bible makes none.

In the Saviour's name, yours,
John R. Rice

FOR WELL-WRITTEN EVANGELICAL BOOKS

dealing with every phase of the Christian life: doctrine, witnessing, intellectual problems, missions, devotional material. Bible study and prayer, ask at your bookstore for books by Inter-Varsity Press, or write for catalog.

INTER-VARSITY PRESS

1519 North Astor Dept. SL Chicago 10

Temple Baptist Theological Seminary

Offers college graduates seminary training leading to the B.D. and M.R.E. degrees. For free catalog write:

DR. LEE ROBERSON
President
Chattanooga, Tennessee



WE LIKE Higley's Famous Pocket Quarterlies

Based on the Uniform Series of the International S. S. Lessons—for all Depts.

True to the Whole Bible

Designed to fit the pocket, in size and price. 4 1/4 x 6 1/2, 68 pages, each more than 25,000 words, handy size makes them easy to carry—hard to lose. Can be conveniently studied during the week. They save time—win souls and build character. Each only 17c.

FREE Write today for full particulars of our famous pocket quarterlies and other unique Sunday School lesson materials and supplies all fully described in our big FREE catalog which includes Bibles, books, greeting cards, mottoes, calendars, etc.

THE HIGLEY PRESS, Dept. C8 Butler, Ind.

PEWS, PULPIT & CHANCEL FURNITURE

WRITE FOR FREE CATALOG AND LOW DIRECT PRICES
J.P. REDINGTON & Co.

DEPT. 137 SCRANTON 2, PA.

Dr. Bob Jones SAYS:



My attention has been called to a letter from a graduate of Bob Jones University who is teaching school in an eastern state. I quote: "I have thanked God so often for the years I spent at Bob Jones University. My record will show that I was not one of the best students; yet the things I learned about how to live have been so helpful. This is my third year in public school teaching. The longer I teach, the more grateful I become for the foundation I received at Bob Jones University. I wish we could get more Bob Jones University trained teachers in our schools across America. You will be glad to know that when I finished school, I applied for a position in several schools, and they all said they would be glad to have a graduate of Bob Jones University teaching in their school."

So many people think that Bob Jones University is just engaged in teaching preachers and mis-

sionaries. We want to make it clear that several years ago our Future Teachers of America Chapter became the National Banner Chapter, and our students taking teacher training have led the state of South Carolina for the last few years in the National Teachers Examinations, and this year they are 24 points above the national average. Remember, we insist that life is not divided into the secular and the sacred.

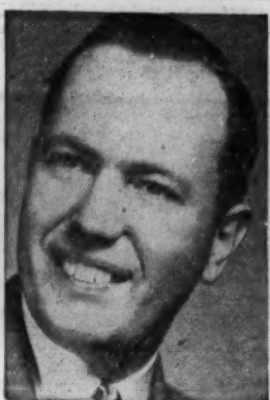
Won't you Christians keep praying for us—pray more earnestly than ever—and won't you help us select some outstanding students in your section that can be trained for Christian leadership, and won't you invest some of God's money in the work we are doing? Please let us hear from you. Thank you and God bless you.

BOB JONES, FOUNDER,
BOB JONES UNIVERSITY
GREENVILLE, S.C.
(Advertisement)

Wells Means "Well Done"

Evangelist J. Oscar Wells, That Is! He Has Been With the Sword Staff of Evangelists for Years and We Proudly Recommend Him to Churches Across the Nation.

By Evangelist Bill Rice
Director, Sword Staff of Evangelists



I always think of Evangelist J. Oscar Wells as a man who does things well. To me, Wells means "well done." He has been with the Sword Staff of Evangelists for years, almost from the very beginning. Through the years he has consistently been a most thorough, hard-working, alert, Bible-believing, soul-winning evangelist. He is not only a strong Bible preacher, but he is one of the most refreshing men on earth to be around.

This past summer we invited Oscar to come with his wife and three youngsters to spend two weeks on the Bill Rice Ranch. He was a featured speaker during one of the two weeks. His messages, addressed primarily to Christians, had such convicting power that more than one Christian worker came forward in tears for a rededication of life to the Saviour. And before the week was out, I believe almost every preacher present had invited him for a revival campaign. We found his wife to be the finest of women and his children became some of the most popular Christian youngsters ever to come to the ranch. I am no longer surprised when I receive letters from pastors with whom Evangelist Wells has been in meetings that read as follows:

A Tennessee Pastor Writes

"The church has been blessed of God beyond description by Brother Wells' ministry to us during these days of revival. I can testify from personal experience that Evangelist Wells is a hard worker, a Spirit-filled preacher and teacher of the Word, and a zealous and compassionate soul winner. The morning services were unusually well attended and were a highlight of the meeting. On both Sunday mornings our goals were exceeded in attendance. The largest attendance in the history of our church. A total of 20 were baptized into the church at the close of the meeting, with several more saved and yet to follow the Lord in believer's baptism. My thanks to the Sword of the Lord for having fervent, faithful, fundamental preachers of the Word such as Brother Wells as your evangelists."

A North Carolina Pastor Writes

"In my estimation, Brother Wells is one of the outstanding evangelists on the field today. He makes no price on his meeting but goes by faith. He has a way of getting the church members to work. His simple, clear message touches the heart and always gets results. I would heartily recommend him to any pastor or church. I have had Brother Wells for three revivals in my churches. All three meetings have been outstanding with record attendances in Sunday School, and a great number saved and added to the church."

A Massachusetts Pastor Writes

"I believe Wells' outstanding characteristic is his persistent, untiring, ceaseless drive for souls. He nearly wore me out looking for prospects. We added some 40 members to our church as a direct result of the campaign. Our prayer meeting almost doubled this past year. Since he was with us all the ministries of the church prospered."

From a Texas Pastor

"I have used Evangelist Wells in two revivals in two different churches. He is a man who fits in wherever the need is. I feel one reason for this is that he is a man of prayer and obedience to the Holy Spirit. I baptized 50 people out of the first revival, and 28 out of the other . . .

Few people are endowed with the ability to get church members to work as Oscar can. I saw people going afield daily to witness and win for Christ who had never before had the courage to try. . . . I have heard that when a professional evangelist leads in a revival campaign he ties the people on to him and wins many away from the pastor. Not so with Brother Wells. For in each instance, I feel the church loved and appreciated me more after the meetings than before. He is doctrinally sound, scriptural and concise in his preaching, and tireless in his efforts. He can organize for work better than any man with whom I have ever worked. Any church, regardless of size or standing, would do well to use him."

Can Oscar Wells Help You?

He is willing to go to any church, regardless of size, where it seems that the Lord is clearly

Noteworthy NEWS Notes

513 students are currently enrolled in NORTHWESTERN COLLEGE, Minneapolis, a 4-year interdenominational Christian college. Twenty denominations and 30 states are represented in the student body.

Education at Northwestern includes nine majors of Bible (including English Bible, Evangelism and Missions, and Practical Theology), Biblical Languages, Biology, Christian Education, Education, English, History, Music and Speech; as well as additional studies in Anthropology, Commercial Education, Journalism, Philosophy, Psychology, Physical Education, Sociology.

The college owns and operates a network of three non-commercial, nonprofit, Christian radio

leading. He sets no price on his services, but, as for all of the men on the Sword Staff, we request that the church pay his traveling expenses from the point of last engagement, provide board and room, and give him a love offering the last three nights of the meeting. Those interested in securing the services of this outstanding evangelist may write Evangelist Bill Rice, 214 West Wesley, Wheaton, Illinois.

stations: KTIS, Minneapolis-St. Paul; KNWS, Waterloo, Iowa; and KFNW, Fargo, North Dakota.

Dr. Richard Elvee is president of Northwestern which was founded in 1902 by Dr. W. B. Riley. Dr. Billy Graham served as president previous to Dr. Elvee.

Grace Bible Institute of Omaha, Nebraska, a fine Christian school, has the following news item which we are glad to pass on:

"THY NAME, O LORD, ENDURETH FOR EVER; AND THY MEMORIAL, O LORD, THROUGHOUT ALL GENERATIONS."—Ps. 135:13.

The Bible and Evangelism Conference convened October 29-November 2, with the following speakers: Dr. Kenneth S. Wuest, Professor of Greek at Moody Bible Institute and well-known author; Dr. William McCarrell, pastor of Cicero Bible Church, Cicero, Illinois, and other well-known evangelists and pastors.

The annual Grace Fellowship Day was observed on Tuesday, October 30, as a day of fellowship among the friends of "Grace." There were special features such as the Grace Band and the premiere appearance of the 1956-57

Chorale. Ministers and Christian workers were honored guests and entertainment for them free of charge. Faith was the key word for this day. The Lord has challenged us to trust Him for \$20,000 to meet the urgent need of the new auditorium that is now under construction and the operating budget.

The second Music Conference met at Grace Bible Institute, November 2 and 3. Mr. Don Hustad, head of the Moody Bible Institute Music Department, was guest speaker. He spoke Friday morning, conducted a music clinic Friday afternoon and Saturday morning and also performed on the organ and piano at a special concert on Friday evening. Miss Ruth Johnson and Mr. Eugene Clark, Radio Staff Musicians from Back to the Bible Broadcast, also lectured at the clinic on Friday afternoon.

FOR YOUR PROTECTION

Every product and service advertised in THE SWORD OF THE LORD is investigated and approved.

You may buy with confidence!

Share YOUR Sword

America's Oldest Ecangelical Christian Book Club Offers You

ANY TWO OF THESE FINE BOOKS FOR ONLY \$1.98 WITH MEMBERSHIP
Values up to \$11.90



6,000 WINDOWS FOR SERMONS
Edited by Elton Foster, 792 pages, \$5.95

A complete omnibus of classic sermon illustrations listing subjects from A to Z. Handy reference for busy pastors.

6,000 SERMON ILLUSTRATIONS
Edited by Elton Foster, 704 pages, \$5.95

More than 6,000 carefully selected illustrations from such contributors as Arnot, Taylor, Spurgeon, Luther, Robertson, etc.

SPURGEON'S EXPOSITORY ENCYCLOPEDIA
Vol. 1, 500 pages, \$3.75

A wise selection of the finest sermons and expositions with careful classification of each sermon by subject. Every page is vital with direct application of spiritual truth.

CRUDEN'S CONCORDANCE
342 4-column pages, \$2.95

Here is the famous concordance in a clear, compact edition. This is one of the most indispensable study guides for a systematic study of the Holy Scriptures.

TOPICAL TEXT-FINDER
By Charles Simmons, 528 pages, \$4.50

A compilation of Bible texts quoted in full under 750 topics and subtopics, alphabetically arranged, to simplify the quest for Scriptural teaching on any subject of choice.

10,000 BIBLICAL ILLUSTRATIONS
Edited by Charles E. Little, 636 pages, \$4.95

There are many books designed to illustrate the Bible. This one reverses the order, and furnishes illustrations from the Bible for every purpose. A handy tool of 30,000 cross references, 1,800 topical headings, 10,000 illustrations and 7,891 Scripture texts.

THE LAND AND THE BOOK
By William Thompson, 718 pages, \$4.95

Nothing else like it in print! Here is a fascinating description of Bible manners and customs. At the same time it is an illuminating commentary on the Scriptures in the light of the land in which the Bible was written. A Biblical education in itself!

THE DIRECTORY OF THE DEVOUT LIFE
By F. B. Meyer, 192 pages, \$2.50

Meditations on the Sermon on the Mount. You will appreciate and enjoy these warm, practical spirit-filled messages. These pages are packed with instruction, inspiration and edification.

DAVIS' DICTIONARY OF THE BIBLE
4th Revised Edition by John D. Davis, 668 pages, \$5.95

Dr. Wilbur M. Smith says, "The best one-volume Bible dictionary from a conservative viewpoint." Here is a gem giving full information on Bible characters, geographical locations, currency, etc. A valuable reference book.

THE BIBLICAL ILLUSTRATOR
(Vol. on Matthew) 600 pages, \$4.95

Dr. Robert G. Lee says, "A veritable bed of pearls, with its vast store of illustrations, practical lessons and historical reference." This is a systematic treatment with complete sermons, short sermons, outlines, illustrations, quotations, expository notes, etc.

LITERAL TRANSLATION OF THE HOLY BIBLE
By Robert Young, 782 pages, \$5.00

The author advocated literal translation as the only means of transmitting the original text of Scripture unaltered and unchanged. This conviction resulted in his literal translation of the Holy Bible. Valuable for all students of the Scriptures.

**MAIL THIS
COUPON
TODAY**

ENRICH YOUR LIFE BY JOINING TODAY!

The Pinebrook Book Club is open to all earnest laymen, teachers, preachers and Christian workers. Everyone seeking Christian literature that uplifts and inspires is invited to join now. Mail the coupon today. Share with our thousands of reader members these joys of membership: (1) SAVINGS up to 50% on important best sellers you want to read. (2) FREE Bonus Books: your choice of the best. (3) FREE subscription to BOOKCAST, your monthly book review digest. (4) FREE Club Membership—no fees or dues. (5) Reduced Prices on "double selections." In no other club will you find such rich fellowship of so many other Christians seeking the same spiritual food and enrichment as yourself. You will be happy you joined.

HOW YOUR CLUB OPERATES

Each month the best available title (or occasionally a "double selection") is chosen as the best Book of the Month. At the same time the Club selects several recommended alternate books. You can buy any book at any time through the Club which enjoys the guidance of the distinguished Board of Literary Advisers composed of Percy B. Crawford, D.D., Norman B. Kellow, D.D., E. Schuyler English, Litt.D., Carl Armerding, D.D., Kenneth Wuest, Litt.D., Lehman Strauss, Litt.D., Jos. A. Springer, Litt.D.

TWO PLANS OF ACTION

Make sure to get the great religious books as issued. They will come to you—and at a saving—as a member. Let this great bargain offer lead you to act today. Choose the plan you prefer. **PLAN A**—a free book dividend for each four books purchased. **PLAN B**—a discount saving at 10% on single books or 15% if two or more books per month are purchased. Remember, laymen wanting serious books—not fiction—are equally eligible with ministers and missionaries.

Enroll Now—Mail Coupon
THE PINEBROOK BOOK CLUB
(Clergy Book Club Division)

Dept. S

Pennsville, N. J.

CHECK THE TWO BOOKS YOU WANT.

PINEBROOK BOOK CLUB (Clergy Book Club Division) Dept. S
Pennsville, N. J.

Send me the two books I have checked as my Membership Gift Book and my first selection from the Club and enroll me as a member of THE PINEBROOK BOOK CLUB. I enclose \$1.98 with the understanding that I may purchase as few as four club selections per year at retail prices (or less) plus a few cents handling charge. There are no other obligations of membership and I am to receive absolutely FREE my monthly copy of BOOKCAST containing book reviews, book selections and interesting book news for members.

SPECIAL NO-RISK GUARANTEE

If not completely satisfied, I will return all books within 7 days for full refund, and membership will be cancelled.

NAME Please Print

STREET & NO.

CITY ZONE STATE

- ☐ 6,000 Windows
- ☐ 6,000 Illustrations
- ☐ Spurgeon's Ency.
- ☐ Crudens
- ☐ Text-Finder
- ☐ 10,000 Illustr.
- ☐ Land and Book
- ☐ Devout Life
- ☐ Davis Dictionary
- ☐ Biblical Illus.
- ☐ Young's Literal

Crowd of More Than 5,000 at Martin Meeting in Tennessee



More than 20 per cent of the white population of Jackson, Tennessee, was in attendance at the Eddie Martin crusade as

pictured above. This was Evangelist Martin's second united campaign in Jackson in three years.

WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS
By the Editor

(NOTE: We are happy to publish honest reports of blessed revivals from trustworthy evangelists and churches. However, if you send us your report for publication, PLEASE give exact statistics, as far as possible, concerning conversions, rededications, additions, etc., or we may not print it. We especially appreciate reports from pastors and chairmen of union campaigns.)

EVANGELIST HUGH PYLE, 1721 South Gordon Street, S.W., Atlanta, Georgia, led a 7-day revival Sept. 24-30 in the Third Street Baptist Church of Cordele, Georgia. Rev. Peter Boyko, pastor. At least 36 souls were saved in the church, others in the homes, and a great many young people trusted Christ in services in the public schools of the county. Fifteen others joined the church by letter and some 50 rededications of life were recorded. Brother Pyle spoke in six schools, on a daily radio broadcast, and to the County Ministerial Alliance.

Rev. Bill Tate, pastor of the First Baptist Church, Danville, West Virginia, sends a good report of a meeting conducted in his church by **EVANGELIST R. R. MATHEWS** of Atlanta, Georgia. Eight people were saved and various other decisions were made. Brother Tate commends Evangelist Mathews as "a great Bible preacher and solid evangelist."

The Peoples Baptist Church, Owensboro, Kentucky, had **EVANGELIST AL WELLS** of 3088 South Bannock, Englewood, Colorado, in meetings August 19-September 2 and saw several first-time decisions for Christ. The pastor, Rev. W. L. Castlen, reports Evangelist Wells' work as "very thorough and served to strengthen every department of the church."

The church more recently had **REV. S. S. GRIGSBY**, pastor of Lisbon Baptist Church, Leesburg, Florida, as evangelist. Twenty-five people were saved and nearly a

hundred rededications of life were made. The pastor thanks God that "we are feeling the spirit of revival in our midst to the extent that nearly every service we are having decisions for Christ."

EVANGELIST EDDIE MARTIN, 2036 Lititz Pike, Lancaster, Pennsylvania, saw 223 people respond to the salvation invitation during a united campaign in Jackson, Tennessee. Forty-seven couples pledged to start family altars, and over 250 young people surrendered for full-time service for the first time publicly. More than 42,000 people attended the fifteen services, with the two top crowds numbering over 4,500 and 5,500. (See picture).

Brother Martin's present united effort is in Bowling Green, Kentucky, having begun Sunday, November 4.

Christians made definite spiritual decisions in a revival meeting conducted by **EVANGELIST JACK YOST**, R. D. 2, Berwick, Pennsylvania, in the Prairie Flower Baptist Church, Washington, Iowa. Mrs. Yost held children's meetings nightly and saw one girl receive Christ.

REV. PAUL B. SMITH and his associates of The Peoples Church, 100 Bloor East, Toronto 5, Canada, have just completed their first campaign in New Zealand. Palmerston North, New Zealand, was the scene of a great revival meeting in which 130 men and women responded to the gospel invitation. 323 young people volun-

teered for missionary work. Between 200-300 people gathered in the Salvation Army Citadel for prayer at 7:30 each Sunday morning. Of the local pastors who had not sponsored the meeting, most of them not only attended all the services, but also cancelled their own mid-week meetings during the second week so that their people might attend the revival campaign.

Evangelist Smith is accompanied on this New Zealand tour by the musical director of the Peoples Church, Donald G. Newman, and Canada's gospel tenor, Johnny Ambrose.

A report just received by THE SWORD OF THE LORD indicates that **EVANGELIST E. J. DANIELS**, P. O. Box 3428, Orlando, Florida, has recently closed a successful tent season. He has two tents in which he conducts area-wide revivals during the summer and fall months. One of them seats 4,500 and the other 2,000. The latter is a "poleless cathedral" and is said to attract even the most elite to the campaigns.

Crowds have packed the tent almost every night during the campaigns conducted by the Daniels party this summer. In a city-wide campaign in Owensboro, Kentucky, sponsored by the Baptist churches of the city, the overflow crowd averaged above 500 per night. On one night 1,056 were unable to find seats inside the huge tent. In county-wide revivals in Arcadia and Perry, Florida (rural areas), the crowds came from miles to pack out the tent.

Thousands made various decisions as they "hit the sawdust trail" in the four campaigns conducted by Dr. Daniels and his party. Included in this group were between 900 and 1,000 who professed conversion, came for baptism, church membership, and definite reclamation; some 1,600 young people who publicly renounced the dance, petting, and pledged themselves to a life of purity; over 2,600 who pledged to tithe their incomes; and hundreds who rededicated themselves to God's service through their churches.

tions were made at the Harvester Avenue Missionary Church of Fort Wayne, Indiana, in a campaign conducted by the Grabills. At the final service of the series, a 71-year-old man was converted. Rev. O. A. Eicher is pastor.

Rev. Arthur W. Coats, pastor of the Bethel Baptist Church, Lewistown, Montana, reports that 21 people came forward to accept Christ as Saviour in an 8-day revival meeting led by **EVANGELIST EDDIE WAGNER**, 123 North Van Buren, Little Rock, Arkansas. Many decisions were made by Christians concerning various spiritual problems. Ten families made a vow to start family altars, and 40 promised to tithe.

EVANGELIST FREDDIE GAGE, 7709 Bearden Lane, Dallas, Texas, and his song leader, Jimmy Snellen, recently closed a meeting at the First Baptist Church, Cushing, Oklahoma. Rev. Robert R. Chambers, pastor, reports 46 additions to the church by baptism, 23 by letter, and 1 by statement, and says, "... without reservation I commend Freddie and Jimmie to any church desiring to be

(Continued on page 7)

Master EVANGELISTIC HYMN-PLAYING

You can do it... just as others have

Over ten thousand students have enrolled in the HARKNESS CORRESPONDENCE COURSES—

for PIANO and Organ

1. EVANGELISTIC HYMN-PLAYING

For those who can already play. EIGHTY Musically-illustrated lessons. Teaches TWELVE MUSICAL subjects—including TEN practical Accompaniment Methods, in Chords, Octaves, Runs, Trills, Chime Forms, etc.

2. BEGINNERS HYMN-PLAYING

A course for those who cannot play but wish to learn to play hymns and Gospel songs. FIFTY Musically-illustrated lessons. Original HARKNESS Keyboard Charts. Children study under home supervision.

Send for FREE details. Indicate the course that interests you.

ASK FOR FREE DETAILS **ROBERT HARKNESS** 20 N. Raymond Ave., Pasadena 1, Cal.

gift ideas for Children

SING-A-BIBLE STORY. A grand new gift for the "small fry." Twelve Bible pictures and twelve action songs... full color throughout. Shiny Kromekote cover... inexpensive, too. Ideal for parents and teachers to give.

No. 3161.....50c.

ACTION STORIES TO MAKE. A fascinating new project activity! Bible pictures and companion present-day pictures to color and assemble. Two-way action story as tab is pulled out from picture. Children love them.....10 for \$3.00

No. 2461, Book 1... Early Life of Jesus
No. 2462, Book 2... Jesus' Ministry and Resurrection

FOLD-UP STORYBOOKS. Two delightful books with brightly colored pictures and flaps that lift up to show what's going on "inside." Each has brief stories and prayer.

No. 2922, House Full of Prayers...\$1.00
No. 2707, Ark Full of Animals...\$1.00

FOUR NEW GIFT BOOKS FOR CHILDREN. Colorful! Illustrated! Inexpensive! Ideal for home or class giving. Size, 5 x 7 inches, 16 pages.....Each, 15c.

For smaller children
No. 2003.....God's Gifts to Me
No. 2004.....My First Story of Jesus

For older children
No. 2007.....Prayers for Children
No. 2008.....Loving God



De Luxe BIBLE STORY BOOKS

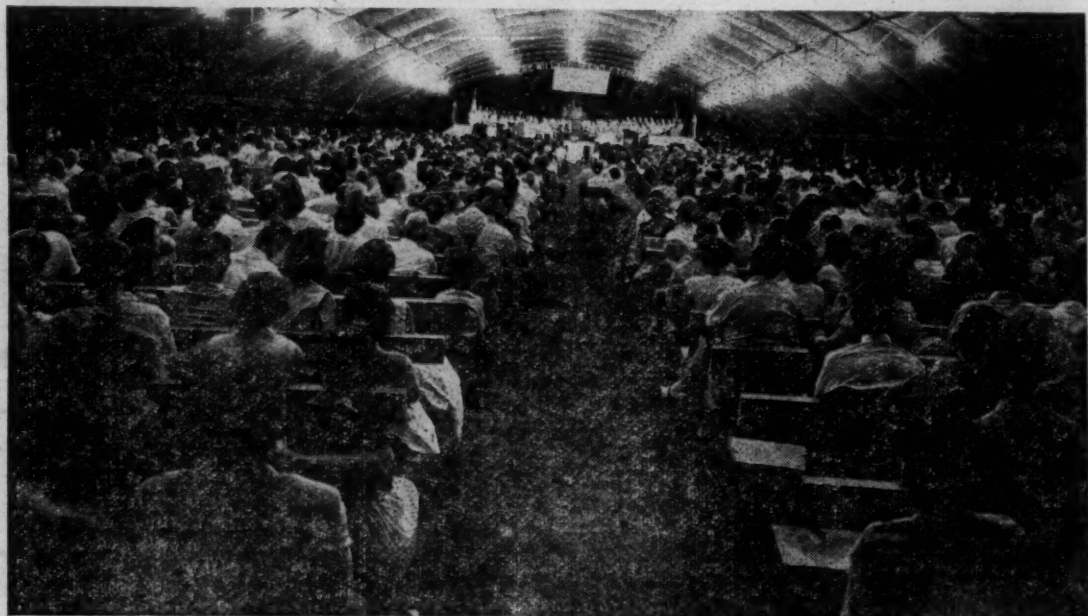
Here are two books of Bible stories children will read over and over again. Each has 44 stories and full-page Bible pictures in bright color.....Each \$1.95

No. 2735, Bible Stories About Jesus
No. 2736, Bible Stories for Little Folk

BIBLE STORIES READERS. De luxe books for every child's library. Best-loved Bible stories, Biblical art and modern full-color drawings. Book One (under 6 yrs.), Book Two (6 yrs.), Book Three (7 yrs.), Book Four (8 yrs.), Book Five (9 yrs.).

Price, each.....\$1.50

At Your Bookstore or
STANDARD PUBLISHING Cincinnati 31, Ohio



A VIEW OF THE CROWD PACKING EVANGELIST E. J. DANIELS' POLELESS TENT CATHEDRAL in Owensboro, Kentucky. The overflow crowd averaged above 500 per night. By count 1,056 could not get inside the tent one night. Thousands "hit the sawdust trail" during four campaigns. (See story above.)

The Parable of the Tares

By Evangelist John R. Rice

24 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

25 But while men slept, his enemy came and sowed tares among the wheat, and went his way:

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

36 Then Jesus sent the multitude away, and went into the house: and

his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37 He answered and said unto them, He that soweth the good seed is the Son of man;

38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;

39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

42 And shall cast them into a furnace of fire: there shall be weeping and gnashing of teeth.

43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

—Matt. 13:24-30, 36-43

The parable of the net in verses 47 to 50 tells the same story and should be studied with this in

Study this parable together with the explanation Jesus Himself gave. It is a parable explaining this present age and how it will end with the beginning of the promised kingdom. Jesus explained the details in verses 38 and 39: "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels." In one glance we have the course of this age. The Devil plants his tares, "children of the wicked one," in the Lord's world among the good seed, "the children of the kingdom." Even at "the end of the world" the field will have many tares. It is not a picture of a converted world. There was no possibility, according to this parable, of the church's converting the world in this age.

The term "the end of the world," used also in Matthew 28:20, means rather the end of this age, this present political world and setup. It has no reference to the end of the earth itself, the planet. Christ will have His heavenly kingdom on this same earth for a thousand years. The coming of Christ will not destroy the ground, but Jesus will destroy the governments of this world. This end of the age is not at the rapture of the saints, when Jesus calls us into the air to meet Him, but later after our honeymoon in Heaven and a thousand years after He returns to the earth as pictured in Revelation 19:11-21. Compare verses 41 and 42 with Matthew 24:27-31. There verses 27 and 30 picture the return of Christ in glory with all the armies of Heaven, coming to fight the battle of Armageddon and set up His kingdom. Verse 28 of Matthew 24 pictures the slaughter of the armies of the Antichrist with the birds of the air to feast on their carcasses as told in Revelation 19:17-21. Verse 31 of that 24th chapter of Matthew tells how Christ will send His angels into all parts of the world to gather together His elect, the Jews, who will have been so scattered by their persecution during the tribulation time; So we see that "the reapers are the angels" as verse 39 says. The angels will gather the wicked yet alive on the earth and cast them into Hell (vss. 41, 42). The angels likewise shall gather together the Jews for their kingdom (Matt. 24:31).

In this connection read Matthew 25:31-46 which tells of the same occasion, as a little study will show. In chapter 25, verse 31 tells of the coming of the Son of Man with His angels to reign on the earth. (Remember that is after the rapture of the saints and after the tribulation.) The people of the nations gathered before Him (Matt. 25:32) will be gathered by the angels, we suppose. The kingdom mentioned in Matthew 25:34 is the same kingdom as mentioned in Matthew 13:41, 43 and the punishment in Matthew 25:46 is the same as that of Matthew 13:42. It is important that you study these passages carefully together.

DEAD FORMS

All form in worship is like fire, it is a good servant but it is a bad master, and it needs to be kept very rigidly in subordination, or else the spirituality of Christian worship vanishes before men know; and they are left with their dead forms which are only evils — crutches that make people limp by the very act of using them.

—ALEXANDER MACLAREN

mind.

A consideration of verses 41 and 43 will show that the kingdom which is here discussed will be upon earth. The angels will "gather out of his kingdom" the unsaved, then the righteous will shine forth in the kingdom without being moved. That indicates that the kingdom must be here on the earth where Jesus will judge the nations and set up His own kingdom.

(The above is taken from the large commentary on the Gospel According to Matthew, 504 pages, called THE KING OF THE JEWS, by Editor John R. Rice (see ad in this issue). It is a verse-by-verse commentary in simple language, with thousands of references to other Scriptures, helps at hard places. Invaluable for teachers and preachers. Price, \$4.50 at your book dealers, or add 23c for postage and packing charges and order from Sword of the Lord Publishers, 214 West Wesley, Wheaton, Illinois.)

With the Evangelists

(Continued from page 6)

strengthened in an old-time, God-given, heaven-sent revival."

Thirteen souls were saved in 10 days of revival meetings at the Plymouth Baptist Church, Columbus, Mississippi, "under the ministry of **EVANGELIST PETER S. RUCKMAN**, Bay Minette, Alabama. Two additions were made to the church by letter. Rev. Herbert Shepherd is pastor.

EVANGELIST PHIL SHULER, 1395 Michillinda, Pasadena 8, California, witnessed 56 first-time decisions for Christ in a revival campaign held at the Salem Methodist Church in Graham, Texas. About 30 rededicated their lives to the Lord, and 25 made a vow to begin tithing.

In the past 7 months, in 9 revivals, Evangelist Shuler has seen 562 people accept Christ as Saviour. We praise God for His blessing on Brother Shuler's ministry.

Rev. Hal C. Wingo, pastor of the University Park Baptist Church, San Antonio, Texas, reports a good revival meeting conducted by **EVANGELIST JIMMIE O' QUINN**, Garland, Texas, and his singer, Johnny Bisagno, Tulsa, Oklahoma. Forty-three professions of faith were made, with 31 of these joining the church by baptism. Twenty-four others joined the church by letter during the campaign.

Sword of the Lord **EVANGELIST ERNIE HABECKER** recently conducted a revival campaign with the Grand Boulevard Baptist Church of Oklahoma City, Oklahoma. The Rev. Bill Davis is the consecrated pastor of this fine church. During the meeting there were twenty-nine first-time decisions for Christ. Some of these joined the church as well as seven others who came into the church by letter. There were also twenty-five dedications among Christian people.

Grant Nelson of Elkton, Maryland, who attended Tennessee Temple College in Chattanooga, led the song service and the thirty-voice choir. Other pastors desiring the services of this evangelistic team may write for information and dates to Evangelist Bill Rice, 214 West Wesley, Wheaton, Illinois.

EVANGELIST BOB MANDERSON, Box 100, Fallston, Maryland, recently concluded a fine meeting in the First Baptist Church of Kenmore, Akron, Ohio. The pastor, Rev. George W. Fissel, reports 23 conversions and 25 rededications, and says that as a result of the services he believes "a major victory has been won."

EVANGELIST JACK YOST, Route 2, Berwick, Pennsylvania,

has just ended a two-week meeting at the Calvary Baptist Church, Springfield, Ohio, Rev. Wilburn Martin, pastor. In the children's meetings Mrs. Yost reported 12 for salvation and 6 for dedication. Four people joined the church and a total of 25 made dedications of their lives to the Lord during the revival campaign.

EVANGELIST JOE DAY, 313 East Irvington Street, South Bend 14, Indiana, just closed a revival campaign at the Otterbein Evangelical United Brethren Church, Altoona, Pennsylvania, Dr. M. S. Bittner, pastor. During the 13 days of services there were 33 first-time decisions for Christ and 4 rededications.

EVANGELIST JOHN TIERNEY, Concord, North Carolina, recently led a union campaign in Brackenridge, Pennsylvania. Seventy-five people were converted and scores of rededications were made. The attendance grew from approximately 160 at first to 750 the closing night of the meeting.

EVANGELIST JOE MILLER, Maple Avenue, Camp Hill, Pennsylvania, saw three come for baptism in a meeting at the First Baptist Church, Savage, Maryland. The pastor, Rev. John W. Neimiller, recommends Brother Miller as "truly a good evangelist and a fine Christian to work with."

Ten accepted Christ as Saviour in a revival campaign conducted by **EVANGELIST JOHN CARRARA**, Box 4, Fairview, New Jersey, at the Tabernacle Baptist Church of Hazel Park, Michigan. Rev. Kenneth G. Ohrstrom, pastor, writes that Brother Carrara's messages were "biblical, forceful, and delivered in the power of the Holy Spirit."

Three married couples were included in the 14 first-time commitments made to Christ in a revival meeting led by **EVANGELIST FRANK HARPELL** and his wife, 47 Pinevale Ave., Reading, Massachusetts, at the St. John's E.U.B. Church of Center Hall, Pennsylvania. This is the Harpells' second campaign in Center Hall, and the pastor, Rev. L. W. Bartges, reports that the church has grown steadily since their first visit.

Several souls were won for Christ through visitation in homes as well as by preaching in the services in a revival conducted by **EVANGELIST FRANK HARPELL** and his wife at the People's Community Church, Farrandville, Pennsylvania. Rev. Charles L. Bomboy, pastor, says that "their devotedness to Christ, their warm passion for souls, and their friendly spirit made a definite impact upon the life of the community."



Pictured above is the faculty of the Central Conservative Baptist Theological Seminary which began in the Fourth Baptist Church, Minneapolis, Minnesota, in September. Standing, left to right: Chester Tulga, D.D., Contemporary Theology; Oswald Summers, Th. M., Historical Theology; and Edward Simpson, Th.D., Systematic Theology. Seated: Paul Kaufman, A.M., Registrar and New Testament; Richard Clearwaters, D.D., President and Practical Theology; Warren Vanheloo, Th.M., Dean and Old Testament. Not pictured: Elmer Johnson, B.S., Practical Theology. Dr. Clearwaters is also pastor of Fourth Baptist Church and on the co-operating board of THE SWORD OF THE LORD.

EVANGELIST LEROY HARP, 10 Ivy Drive, Little Rock, Arkansas, held a 7-day revival campaign recently at the Gospel Baptist Church, Little Rock. Six professed Christ as Saviour and one united with the church by letter. A great number of Christians rededicated themselves to the Lord. The pastor, Rev. J. B. Newton, reports of Brother Harp that he is "a fearless preacher and has a great desire to win the lost."

Sword of the Lord **EVANGELIST PAUL FERGUSON** writes Evangelist Bill Rice, director, of two good revival meetings conducted in September (the letter, delayed in transit, has just arrived). Thus the delay in this report).

Evangelist Ferguson was with the Pitts Baptist Church of Harrisburg, North Carolina, where there were twelve professions of faith, ten backsliders who came back to the Lord, and twelve or more Christians who dedicated their lives to Christ for complete, full-time service. Rev. Carl Woodbury, pastor of the church, felt that the entire church had been wonderfully revived and strengthened because of the meeting.

At Tunnel Hill, Georgia, Evangelist Ferguson conducted a re-

vival campaign with a chapel of the Highland Park Baptist Church. Gene Casey is the pastor of this church. During the meeting here there were twelve conversions, twenty backsliders who came back to the Lord and many other decisions of consecration and rededication among the members of the church.

Other pastors desiring the services of this ex-fighting champion who is now in full-time revival work for the Lord may write Evangelist Bill Rice, in care of this paper, for information and dates.

NEW PORTABLE TYPEWRITER AS LOW AS \$54.50. New DeLuxe Postcard Dupliator with automatic feed, adjustable for size and weight of card or paper, including supply kit \$12.75. Extra quire of stencils \$1.35. Standard and portable typewriters—new and rebuilt at special price to Sword of the Lord readers. The Typewriter Specialists, 5541 S. Ashland Ave., Chicago 36, Ill. G.Rovehill 6-8100.

5,000 CHRISTIAN WORKERS WANTED

to sell Bibles, Testaments, good books, handsome Scripture mottoes, Scripture calendars, greeting cards. Good commission. Send for free catalog and price list. George W. Noble, The Christian Co. Dept. 5W, Pontiac Bldg., Chicago 5, Ill.

For the Children

Ideal Christmas Gifts

The Complete Jungle Doctor Series

(One Free With Every 10 Purchased)



We have in stock each of the titles in the popular "Jungle Doctor" series and as long as the supply lasts, we will furnish them to our readers as follows:

1. One or more copies of any of the books, \$1.50 each plus 5% for postage and handling charges (minimum 15c).
2. Five or more copies of any of the books, \$1.50 each and we will pay all the postage and handling charges.
3. Ten or more copies of any of the books, \$1.50 each, plus another copy of your choice FREE, and we will pay all postage and handling charges.

Take advantage of this opportunity to get the entire set. Buy now to use as Christmas gifts for children. All the books are uniform in style, binding and price. A lovely set for old and young alike. You may make your selection from the following:

- Jungle Doctor
- Jungle Doctor on Safari
- Jungle Doctor Operates
- Jungle Doctor Attacks Witchcraft
- Jungle Doctor's Enemies
- Jungle Doctor Meets a Lion
- Jungle Doctor to the Rescue
- Jungle Doctor's Case Book
- Jungle Doctor and the Whirlwind
- Jungle Doctor Looks for Trouble
- Eyes on the Jungle Doctor
- Jungle Doctor Goes West
- Jungle Doctor Stings a Scorpion

Order Today From

SWORD OF THE LORD PUBLISHERS

Wheaton, Illinois

Our Wonderful Bible

(Continued from page 1)

whether I speak from myself" (John 7:17, A.S.V.).

Scores of books have been written about the findings of archaeology which confirm the truth of the Word of God. I can indicate how only a few of these important discoveries demonstrate that the most exacting methods of scientific research confirm the truth of the Scriptures.

Some of the findings of archaeology are rather surprising, such as an engraved stone seal now in the University of Pennsylvania Museum, dating from 3500 B.C., which depicts the temptation of Adam and Eve by the serpent. Other findings are what every Christian might expect, such as the eight-foot deposit of clay left by the flood at Ur of the Chaldees and at other places. Beneath this ancient flood deposit which buried the antediluvian world have been found copper implements and skillful works of art, a four-wheeled chariot, and other relics of the civilization of Genesis 4:17.

The evidence that a sudden universal flood overwhelmed a people far advanced in culture is conclusive. It leaves the hypothesis of a gradual evolution of the human race from a degraded primitive man entirely without support. There are no findings to suggest that man descended from low-browed cave dwellers, moved through a Stone Age, an Iron Age, "the discovery of the wheel" and other imaginary stages to a semi-civilized, and finally a modern way of life.

Dr. A. H. Sayce, of the University of Oxford, whose authority no one can question, made this statement:

As far back as archaeology can take us, man was already civilized . . . The fact is a remarkable one, in view of modern theories of development and of the evolution of civilization out of barbarism. Whatever may be the reason, such theories are not borne out by the discoveries of archaeology. Instead of the progress we should expect, we find retrogression and decay; where we look for the rude beginnings of art, we find an advanced society and artistic perfection. Is it possible that the biblical view is right after all, and that civilized man has been civilized from the outset?

Genesis 14 contains a record of certain kings in Babylonia who overcame five local rulers in the region of the Dead Sea. The critic Wellhausen arrogantly asserted about this chapter, "All these incidents are sheer impossibility." Another critic insisted that the account was "decidedly unhistorical." However, archaeologists have found so many inscriptions in support of Genesis 14 that the accuracy of the Genesis record is established beyond question and these critics have been made to look ridiculous.

Did the critics bow to the truth? No, they did not. Anything would seem to be preferable to receiving the Bible as a trustworthy historical document. It was actually assumed, after the discovery of numerous pagan historical verifications of the Scripture account, that an unknown Jew had gone to Babylon, at an unknown later date, secured the names of the kings mentioned in Genesis 14, and then for an unknown reason inserted them in Genesis 14! Wrote the critics: "The Jew who inserted the account . . . must have obtained in Babylon exact information in regard to the history of the country, and for some reason which we are unable to fathom," managed to slip them into the Bible.

The Israelites built the cities of Pithom and Raamses, according to Exodus 1:11. We read that they worked with mortar; they used straw in making brick; afterward they had to use stubble; finally they had to make bricks without straw.

The findings of expeditions sent by great universities to uncover and decipher old Egyptian records could hardly be surpassed in the proof they supplied of these statements in the Bible. A stone tablet was found in 1922-carrying the in-



Dr. S. M. Coder

formation that Rameses II built Raamses with Semitic slave labor from Asia. Brickwork was unearthed in 1908 which was laid in mortar, and at the same site buildings were excavated with the lower courses of brick made with good straw, the middle courses of brick made with stubble, and the upper courses of brick without straw.

A people called the Hittites are mentioned forty-six times in the Bible. The absence of any reference to them in the pagan literature known to critics some years ago led to the bold declaration that "no such people ever existed." The Bible stood alone against its detractors. Then archaeologists began to find Hittite inscriptions in abundance, revealing that this was one of the great nations of ancient times. It reached from north and west of the Euphrates to the Black Sea in Asia Minor. Garstang wrote:

Thus emerged from the shades of obscurity one of the greatest nations of the ancient world. Twenty-five years ago some of the foremost orientalists did not believe in the existence of a Hittite nation. Today it is seen to have formed a worthy third with the two other great nations, Egypt and Babylonia-Assyria.

The book of Daniel was for years subjected to frequent attacks. A considerable literature was written denouncing its stories of the fiery furnace and the den of lions as unreasonable, ridiculous and entirely false. But a Babylonian kiln was found inscribed, "This is the place of burning where men who blasphemed the gods of Chaldea died by fire." A pit was discovered bearing the words, "The place of execution where men who angered the king died, torn by wild beasts."

One of the most striking examples of the defeat of the critics of the Bible is found in Daniel 5, where Belshazzar, King of Babylon, is said to have been slain during a feast on the night of the city's fall. But secular history said the king was Nabonidus; that he was not even present at the capture of the city; that he was not killed, but taken captive. Here, said the critics, was a clear case of error in the Bible. They believed every word written by pagans, while rejecting every word written by Daniel, the man of God.

So the matter stood, until one day Sir Henry Rawlinson discovered an inscription on a cylinder in the Euphrates Valley which contained the facts needed to clear up the problem. There were two kings of Babylon during Daniel's later life, a father and a son. Nabonidus, who was outside the city, had made his oldest son Belshazzar co-regent, and allowed him to use the royal title. Belshazzar was slain while defending the city, Nabonidus was spared.

Some miracles of Scripture have been confirmed by archaeology. Genesis 19 describes the destruction of the cities of the plain by a rain of fire and brimstone. Dr. Kyle led an expedition to the region of ancient Sodom at the southern end of the Dead Sea. When he published his findings in 1928, he described the geology of the place. A stratum of salt 150 feet thick underlaid the mountain. Over this were large quantities of

Editor's Notes

(Continued from page 2)

cents. The demand is heavy. We need several thousand dollars. Readers will want to pray with us for that. Think of how much blessing you can be in sending the Gospel to some man of God for such a little amount! A request for a subscription yesterday came from a state prison, and two others in the same mail were from ministerial students. Will you help send THE SWORD to such needy ones? Then make your gift to the Sword Ministers and Missionary Subscription Fund.

On December 11 I will be 61 years old. I am asking that those who love me and pray for me will honor the Lord by sending subscriptions to THE SWORD OF THE LORD as a birthday present for me. I ask nothing for myself. But I do want 40,000 subscriptions, new and renewal. So our subscription campaign closes December 11. All subscriptions should be mailed and postmarked before midnight, December 11. Those who appreciate my 22 years of labor, without pay, as editor of THE SWORD OF THE LORD, will feel this a good opportunity to honor the Lord, we believe.

Pinebrook Book Club

We are glad to encourage readers to join the Pinebrook Book Club. Christians ought to read more. The Sword Book Club, after wonderful usefulness, because of lack of helpers and lack of money, was discontinued, but we are still burdened to get out good Christian literature. We suggest that those who want the savings and the advantages of a Christian book club join, if possible, the Pinebrook Book Club.

Brother Percy Crawford, the guiding spirit in this matter, is a godly, soul-winning Christian and we believe that his helpers in this matter will do their best to see that good books are gotten out that will honor Christ and be true to the Bible. Note the ad in this issue of THE SWORD. We publish it with our hearty recommendations.

sulphur, or brimstone. The place was a burned-out region of oil and asphalt, where a great rupture in the strata took place long ago. Formerly there had been a subterranean lake of oil and gas beneath Sodom. Somehow the gas and oil were ignited. A tremendous explosion took place, which carried burning sulphur, oil and asphalt into the air above the cities. Mingled with salt, this "fire from heaven" rained down upon the whole plain, just as the Bible says. Lot's wife lingering behind, was caught in this cataclysm, was encrusted with salt, and became the center of a great drift.

Joshua 6 states that at the conquest of Jericho the walls fell down flat. The famous archaeologist Garstang excavated this site in 1929, and uncovered the old walls. They had been thirty feet high. The outer wall was six feet thick and the inner one was twelve feet thick, with a space of fifteen feet between them. Beyond question, they had fallen outward, precisely as the Bible record says they did. Ashes and other signs of a great fire, together with pottery shards, confirmed the record that the city had been burnt, and fixed the date of the conflagration as coinciding with the time of Joshua's conquest of Canaan.

Much more could be said concerning the land of Moab, and Edom, and Egypt, and cities and events familiar to every Bible reader. There are fascinating details about the days of Abraham, Solomon and other men of the Old and New Testaments. There are illuminating discoveries which have silenced the critics who loudly asserted that Abraham was a semi-barbarian, and that Moses could not even write.

It has been conclusively demonstrated, again and again, that the geography and topography of the Bible are trustworthy; that the historical facts of Scripture are true to the last detail; that its language meets the demands of the most exacting theory of inspiration. As America's great philologist, Dr. Robert Dick Wilson, said, "The exact transmission of the text of the Word by copyists through the many centuries is a

Jungle Doctor

(Continued from page 1)

The little boy suddenly sat down and burst into tears.

"Oh my mother," he wailed, "I am so hungry. We have traveled so far, and my feet ache so."

His elder brother helped me to pick him up and comfort him.

"Nobody wants us, Bwana. We have gone to all our relatives, but they do nothing but say: 'There is no room for you here.' They are all afraid of the disease. They want us to die. They sent us out to the forest, and hoped the hyenas would get us."

I turned to my African friend. "They are almost starving, Daudi. We will have to feed them up a bit before we do anything else. Give them a great big dish of *wugali* (porridge). I will send them up some soup as well."

"Will they sleep in the leper treatment hut, Bwana?"

"Yes, Daudi, we will let them each have one of those old blankets. See that they are bathed and looked after, there's a good chap."

"All right, Bwana, I'll fix it up. Here's a chance for us to show them something of the love of Jesus. We are not afraid of this disease, and we definitely can help them. Notice, Bwana, that the witch doctor would not even try to do anything for them."

"Huh," said Samson. "Does he not say: 'Is there any profit in a leper?'"

"Anyhow, we shall be able to take them up to the C. M. S. Leper Settlement at Makutupora on Thursday, on the way up north."

"Bwana," said the small child. "Will you, too, send us away?"

"No, my son," I said. "We shall help you. We have a little house for you here where you can stay till we go in a motorcar to the place where your disease is cured."

"But, Bwana, we have no food. We have no blankets. We are poor ones," said the elder.

"I shall give you each a blanket, and you shall eat till you can eat no more."

"Y-a-a-a-a-a," said they both. "Y-a-a-a-a-a!"

They took me by the hand, and I led them to the little treatment hut.

"Can we stay here?" they asked, "in this nice little house? It is so clean."

I laughed. "Yes, you stay here. There are mats for you to sleep

on. Daudi will bring you food. First you must bathe."

"But, Bwana, we are too tired to carry water from the well."

"We shall bring you hot water and soap," I said.

Then I sat down beside them on the stone step, and told them how Jesus had healed people who had the same disease as theirs, and



how Jesus gives life and joy that lasts for ever, when He takes away not only the leprosy of our skins, but the leprosy of our souls.

"Bwana, can you get leprosy in your heart, like I've got in my fingers?" said the little boy, lifting his hand which already was affected by the disease.

"It's worse than that," I said. "Leprosy of your heart is sin. It's such a bad thing that God sent His own Son to take it away, and He died to do that."

"How did He die, Bwana?"

"Men nailed Him to a tree," I replied. "Drove nails through His hands and through His feet. He hung there until He died."

"To take away our sin?" they asked.

"Yes," I replied. "To take away your sin and mine."

A nurse arrived with a plate heaped with native porridge, and a big dish of boiled beans.

"Oh, thank you, Bwana," they said. "Are we not hungry? Do our stomachs not stick to our backbones?"

The elder one looked up at me. "Bwana, did God send you here?"

"He did," I replied.

"Then will you tell Him that we are thankful, and that we want to hear more about His Son?"

The little chap was contentedly cramming his mouth as full as he could. I left them as they made short work of the meal.

I carefully washed my hands in the ward.

"There is not much danger of getting leprosy, if you're clean."

"No, Bwana, but think of all the children in a dirty hut, without any air, all lying on the same mat. Do you wonder the disease spreads like a bush fire?"

Later that evening, as I did a round of the hospital beds, I went to see our two little friends. Daudi was just burning their filthy loin cloths on the end of a thorn twig. The children were sound asleep, rolled up in some old blankets.

"Poor children," said Daudi. "They were dirty. I made them bathe twice!"

For three days they lived in the little hut, eating their fill, and cheerfully playing with an old tennis ball. Each day they stood on a big stone and bathed by dipping warm water from a kerosene tin with a gourd and pouring it over one another's heads. They were dressed in little white shirts, and Daudi had neatly bandaged their diseased fingers.

Thursday arrived. The truck was loaded with all sorts of surgical instruments, medicines and ointments, and there were two sacks full of bandages. Sitting cheerfully in the back, on an up-turned petrol box, were our two little friends, each clutching a bag of food for the journey. At first they were a little frightened at the bumping of the car—they had never been in one before. Soon, however, they were howling with delight as we struggled through the thick sand, and pushed our way through the jungle. We jolted along the Cape-to-Cairo Road. Clouds of red dust blew into the car. At long last we reached Dodoma. I was most amused to see the little boys liberally coated in jink dust. Their eyes opened wide as they saw

(Continued on page 9)

phenomenon unequaled in the history of literature."

Wrote Dr. Kyle:

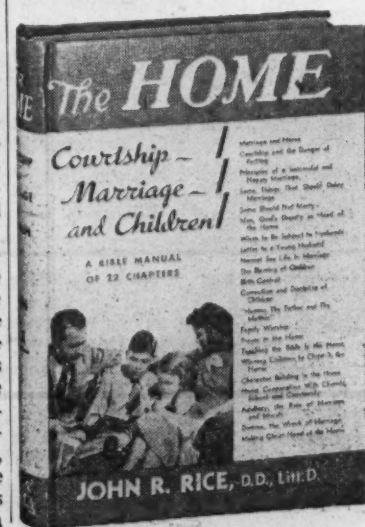
The Bible narrative, plainly interpreted at its face value, is everywhere being sustained; while of the great critical theories proposing to take Scripture at other than face value, not a single one is being definitely supported by the results of archaeological research.

We may thank God for such testimony to the inspiration and accuracy of our Bible. It stands today vindicated and unassailable, the impregnable rock of Holy Scripture.

(The fifth of six strong articles on OUR WONDERFUL BIBLE by Dr. S. Maxwell Coder. The final article appears next week.)

FREE!

381-page, The Home — Courtship, Marriage and Children, with 6 one-year Subscriptions for \$10



Jungle Doctor

(Continued from page 8)

the people of the town.

"Yah," said one, as he watched three Englishmen walking along the street. "Who'd have thought that there were so many Europeans in the world?"

"Kah," said the other. "Look at the Indians. The world is a big place, truly!"

I presented each of them with a great lump of sticky brown sugar. They looked at it doubtfully.

"Is it medicine, Bwana? Has it a fierce taste?"

"Try it and see," I replied.

Gingerly they complied, and their smiles cracked the dust on their faces.

"Yah," said they. "It is good!"

We drove on out of the town, over the thornbush plains, past great piles of granite boulders, that looked as though some giant's child had been playing blocks, past shallow lakes covered with bird life, and then up a gradual slope through dense forest. A score of baboons dashed chattering across the road. My little friends clapped their hands and held their sides with laughter. Before us stretched mile after mile of dazzling white salt plains, and then we came to the foot of a steep line of hills—the Rift Wall. It was a perilous drive up a narrow unfenced pass. Four hundred feet



below lay the wreckage of a lorry, whose driver had made a slight error of judgment. The little boys clung tightly to the edge of the car, peering down over the sheer face of the cliff. The engine boiled explosively, but one could not stop on that hill. It was with a feeling of relief that I swung to the right and pulled up at a white house which stood on the top of the cliff. Out we all climbed, and I went forward to grip the hand of my colleague, Dr. Wallace, who is spending his life looking after the lepers.

"Two boarders for you, Wallace. These two chaps are from Mvumi way."

My friend walked across to them, and shook their hands.

"Will you stay with me," he said, "and let me help your sickness?"

One of them turned to me.

"Will they feed us here, Bwana, like you fed us? And will they be kind to us like you were at Mvumi?"

I smiled at Wallace over his head.

"Oh, yes," I said. "This is a C. M. S. Hospital, and the Bwana here will look after you much better than we could."

"Oh," they said. "And can he tell us about Jesus, too?"

Wallace put his hands on their shoulders.

"That's why I'm here," he smiled.

He called one of his dressers.

"Benjamin, take these two lads to the boys' hospital and fix them up. Put them on treatment Number 3. I will be down to see them later."

Turning to me, he said: "Tea, as usual?" and turning to his cook: "The very big teapot. You know the Bwana's thirst!"

We stood on his veranda, looking out over the plains. Pegged out in the shade was the skin of an enormous lion, at least nine feet from tip to toe.

"Did you shoot that lion?" I asked.

"Yes, I'm becoming a famous hunter. They told me that there were pigs in the sweet potatoes, but when I got there, that is what I found. He was so close I couldn't miss him. It was just as well I didn't, because he was only fifteen yards away when I pulled the trigger! It's a nice skin, all the same."

Mrs. Wallace poured out the tea. She had been a C. M. S. welfare worker in Egypt, and was now looking after the untainted children of leper parents.

"Seven new babies, Doctor, since you were here last," she said, as I helped myself to sugar. "All as healthy as can be; not a trace of the disease."

"That's good," I said. "How does the segregation scheme get on?"

"Splendidly," said my colleague. "You see, all the infected folk are in the colony in the valley, and the symptom-free and untainted people are put here on the crest. When you've finished your third cup, we'll go and have a look at the settlement."

I looked with amazement at the work that was being done. Wallace was not only padre and physician to these folk, but he had planned a hundred ways of helping them in other phases of their lives. I passed carpenters' shops where they were making native beds, chairs, and a hundred and one gadgets for their own use. An old man in an advanced stage of the disease, without fingers or toes, was skilfully rolling rope between his palm and his thigh. He smiled up at me.

"There are many things you can do, Bwana, even if you've got no fingers."

As we walked on, Wallace said: "I encourage them to do things. Leprosy's a lazy disease, and if they have nothing to do, they progressively get worse. Find them a job that they can do, and they are as happy as can be. With treatment, and good diet, very many of them become symptom free."

I looked at the saw pits, where men were industriously cutting up timber to build further huts for patients.

"That man over there, using the crosscut saw, looked hopeless three years ago, but in three months he will be able to go out symptom free. He was thin and weak when he came, but we gave him graduated exercise and good food—and look at him now."

"Paulo," he called, "Njo" (Come here).

I recognized the man as an advanced case which I had seen shortly after my arrival in Africa, but I looked in vain for the great yellow patch of the disease that had marked him as a leper.

Paulo gripped my hand. "I'm strong now, Bwana, and nearly well. Also I'm now an expert at woodcutting. It is here that the whole outlook of my life has been changed."

We had just reached the gardens and I was looking at the pumpkins and green vegetables, and the mango trees that were flourishing near the spring. Wallace said to me:

"That man, Paulo, when he came here, was called 'Chibedi'."

"That's Gogo for disobedience," I laughed.

"He wasn't misnamed, either," said Wallace. "He was a real pain in the neck to start with, but when he came to Jesus Christ vitally, it turned him inside out. Did you know he ran the services here last Sunday? There's no humbug about his Christian life."

"It's a worth-while job, all right, Wallace, from every point of view."

"I know it's my own job, but frankly you can't help being enthusiastic when you see the sting being drawn from leprosy. And you can give people a new basis for their health, and the solid foundation of Christian faith which means everything to us. Look at those huts, every one of them a simple, cheap and effective way of maintaining family life and yet treating the disease. The healthy children up on the hill can see their parents, yet there is no danger of their contracting the disease. Here, too, the people have their own gardens, and we

Prayer Can Bring Revival

(Continued from page 1)

way, the Bible way, the way of definite, determined and persistent prayer in the Holy Spirit, will win every time.

Prayer Will Bring Revival to Churches

Let us now look at something else in addition to the important things already mentioned that prayer will do. Turn to I Thessalonians 3:11-13:

"Now may our God and Father himself, and our Lord Jesus, direct our way unto you: and the Lord make you to increase and abound in love one toward another, and toward all men, even as we also do toward you; to the end he may establish your hearts unblameable in holiness before our God and Father, at the coming of our Lord Jesus with all his saints."

In our last study we saw the church praying for Paul: in this passage we see Paul praying for the church. Prayer will bring blessing, definite and rich and immeasurable blessing, to the church; praying will do more to make the church what it ought to be than anything else we can do. Prayer will do more to root out heresy than all the heresy trials that were ever held. Prayer will do more to straighten out tangles and misunderstandings and unhappy complications in the life of a church than all the councils and conferences that were ever held. Prayer will do more to bring a deep and lasting and sweeping revival, a revival that is real and lasting and altogether of the right sort, than all the organizations that were ever devised by man.

The history of the church of Jesus Christ on earth has been largely a history of revivals. When you read many of the church histories that have been written the impression that you naturally get is, that the history of the church of Jesus Christ here on earth has been very largely a history of misunderstandings, disputes, doctrinal differences and bitter conflicts; but, if you will study the history of the living church, you will find it has been very largely a history of revivals. Humanly speaking, the church of Jesus Christ owes its very existence today to revivals. Time and time again the church has seemed to be on the verge of utter shipwreck; but just then God has sent a great revival and saved it. And if you will study the history of revivals you will find that every real revival in the church has been the child of prayer. There have been revivals without much preaching; there have been re-

can make sure they get enough food and regular treatment."

"What's the cost of each one of those little cottages?"

"Fifty pounds builds the place and maintains it for ten years and five pounds is the average yearly cost for the upkeep of each of our people."

I whistled.

"Probably each one you've got here prevents dozens from being infected in the villages."

"It certainly does," he replied.

We walked back in silence up the hill.

Two years elapsed, and once again I was drinking tea with Wallace.

"Who's your new houseboy?" I asked.

"Don't you recognize him, White? He's the bigger of the two lads you brought to me two years ago. He is symptom free now, and a most promising youngster. He has completely justified every penny we have spent on him, and he's a thorough-going Christian."

I turned to the lad.

"Where is your little brother? Is he also well now?"

His eyes filled with tears.

"He's gone to be with God. The disease had gone too far. . . . But he wasn't frightened, Bwana. He knew where he was going. . . . There is no fear in death when you are a friend of the Lord Jesus, and you know He is waiting to welcome you."

(Reprinted by permission of the author from the book, JUNGLE DOCTOR, published in the U.S. by Wm. B. Eerdmans Publishing Co. Price \$1.50; plus 15c postage and handling. Order from Sword of the Lord, 214 West Wesley St., Wheaton, Illinois.)

vivals with absolutely no organization; but there has never been a mighty revival without mighty praying.

The Revival of 1857 Brought by Prayer

Take the great revival that so marvelously blessed our whole nation in 1857. How did that revival come about? A humble city missionary in the City of New York, named Landfear, became greatly burdened because of the state of the church, and he got hold of two other men who were like-minded and they three began to pray for a revival. Then they opened a daily noon-meeting for prayer and invited others. These meetings were very poorly attended at first. On one occasion, if I remember correctly, there were only two persons present, and I think that on one occasion there was only one person present, this humble city missionary himself, this very obscure man Landfear, whose sisters I afterwards knew well and whose cousin was a member of the first church of which I was pastor. But soon the interest began to deepen and large crowds began to flock to the meetings for prayer. Such throngs came that it became necessary to appoint other prayer-meetings, and I have been told, and I think correctly told, that after a while prayer-meetings were held every hour of the day and night in New York City, and not only the churches were used for prayer-meetings but theaters and other places of public resort, and these places were crowded with praying men and praying women. The fire spread from New York to Philadelphia and to other cities, and then swept over the entire country. A young man came into one of the meetings in Chicago on one occasion and said that he had just come back from a trip to the far west, and that at every place where he had stopped on the way back to Chicago prayer-meetings were being held.

In New York City, at one of the Presbyterian ministers' meetings, Dr. Gardiner Spring, who was perhaps at that time the most prominent minister in New York, said to the assembled brethren, "It is evident that a revival has come to us and we ministers must preach." Someone replied, "Well, if anyone must preach you must preach the first sermon, for you are the best qualified to do it of any man in the city." So it was announced that on a certain day, Dr. Gardiner Spring would preach, but no more people came out to hear the preaching than came out to the prayer-meetings, so they stopped the preaching and went on praying. *The whole emphasis was on prayer*, and this whole nation was shaken by the power of God as it had never been shaken before, and perhaps has never been shaken since. That is the kind of a revival I am longing to see here in our city; yes, throughout our whole land; yes, throughout the world. Not a revival where there is great preaching and marvelous singing and all kinds of bewildering antics by preachers or singers, or skillful managers or manipulators; but a revival where there is mighty praying and wonderful displays of the convicting and converting and regenerating power of the Holy Spirit in answer to prayer.

Don't come to me and tell me what this man or that man, or this woman or that woman, is doing that you think is wrong or that you think is right, go to God and tell Him if you like; but it is far more important that you pray to Him. Pray, pray, pray for Him to bless this church and to bless other churches of this city, and to bless the whole land; yes, and to bless every land.

The news of what God was doing in 1857 in America spread to the North of Ireland, and the General Assembly of the Presbyterian Church of Ireland sent a Commission to America to study the work and to come back and report. When they came back they gave to the next General Assembly a very glowing report of what was being done in America. People began to pray that Ireland might also have a similar visitation from God.

Prayer Brought Revival to Ireland

Four young men in the little town of Kells, in the North of Ireland, banded themselves together and met every Saturday night for prayer for a revival and spent the whole night in prayer. They were humble men, one of them was a farmer, one was a blacksmith, one was a school teacher, and I do not recall what the fourth was, but I know he was in some humble sphere of life. When Mr. Alexander and I were holding meetings in London, and God was working there in great power, one of these four men, at that time living in Glasgow, sent his grandson down to London to consult with Mr. Alexander and myself and to observe the work and bring back a report to him as to whether it was a real work of God or not.

After these young men had been praying for sometime they went out to try and preach, but their attempt was a failure, so they went back and kept on praying. God heard their prayer and the fire of God fell, and the work went on in such marvelous power in some parts of Ireland that courts adjourned because there were no cases to try, jails were closed because there were no prisoners to incarcerate, and in some places even the grain stood ungarnished in the fields because men were so taken up with things of God and of eternity that they had no time to attend even to the things that ordinarily are so necessary. Many of the most notorious and hardened and hopeless sinners in the land were converted and thoroughly transformed.

Let me tell you how the revival came to Coleraine. I know something about that, because when Mr. Alexander and I were in Belfast, Ireland, in 1903, they were about to celebrate at Coleraine the forty-third anniversary of how the revival came to Coleraine, and they sent a committee down to Belfast to invite Mr. Alexander and myself to go up and celebrate the anniversary of the coming of the revival to Coleraine sixty-three years before. We were unable to go; but I read very carefully the account of the revival as it was given by Rev. William Gibson, Moderator of the General Assembly of the Presbyterian Church in Ireland for 1860, in his book, *The Year of Grace*. It was reported on a certain day in Coleraine that three young men were coming to Coleraine that evening to hold an open-air meeting in the market place. At the appointed hour the ministers of the city went down to the market place out of curiosity, to see what was done. To their amazement they saw the people pouring into the market place from every quarter until there were no less than fifteen thousand people gathered together in the market place. The ministers looked at one another in bewilderment and dismay and said, "We must preach, these young men can never deal with a vast throng like this."

So they put up four pulpits at the four corners of the market place and a preacher ascended each pulpit. They had not been preaching long when a very solemn awe fell upon the entire throng, and soon in one section of the market place there was a loud cry and a man fell to the ground under such overwhelming conviction of sin that he could not stand

(Continued on page 11)

"SUNDAY MEETIN' TIME SONGS"

A New 45 RPM Record Album By
The Blackwood Bros. Quartet

1. "SUNDAY MEETIN' TIME"
2. "WHERE NO ONE STANDS ALONE"
3. "HOW LONG HAS IT BEEN"
4. "SAVIOR GENTLY TAKE ME HOME"

A Special Offer to Readers of The Sword of the Lord—This Album Postpaid for only \$1.50.

Send for Free Catalog of Records, Song Books and Sheet Music.

ORDER FROM

BLACKWOOD BROTHERS
186-5 Jefferson Ave., Memphis, Tenn.

BOOKS FOR CHRISTMAS

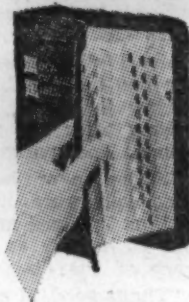


Easy Shopping for Best Gifts

Easier to choose, easier to suit those to whom you give, easier to gift wrap than most anything else you might give, easier on the pocket book, are but a few of the ways in which the buying of good books for Christmas presents makes easier the otherwise laborious chore of gift buying. That books, particularly good, Christian books, are the best gifts you can possibly give, is

an established fact. The one lame excuse for not getting books to give is the mythical idea that few people like to read. That is simply not so, especially if you give them books that have an appeal, that command their interest, and these qualifications are met by any and all of the books listed on this page. Read about them; then make out your Christmas list and mail the handy coupon on the next page today!

For the Family



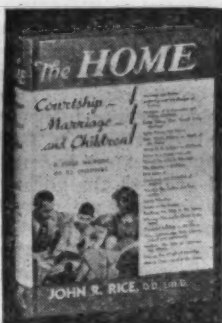
No. 806-1

One gift for all that all will love — a beautiful *Rock of Ages* FAMILY BIBLE! Note these all-inclusive features: Clear, easy-to-read, self-pronouncing type; red letter; complete concordance; 16 full-color illustrations; maps; presentation and Family Register with Family Tree pages; IN-DO-TEXT paper; many helps; gift box; many other helpful features.

No. 805-1, white imitation leather, \$9.95.

No. 806-1, Heirloom Deluxe Edition, black genuine leather, thumb-indexed, \$10.95.

For Mom and Dad



As every home should have a Bible, a medical manual, an almanac, a dictionary, so every home should have this tried and proven manual on the home by Dr. John R. Rice, **THE HOME: COURTSHIP, MARRIAGE and CHILDREN.** Its

twenty-two chapters, in 381 large pages, newly and beautifully cloth-bound in striking colors, are chock full of practical, scriptural advice expressed in nontechnical and chaste language. Price, \$3.

NOTE: See elsewhere in this issue of *THE SWORD OF THE LORD* how you can obtain copies of this manual on the home absolutely FREE!

used by Dr. Bill Rice to describe this 185-page book. Containing vivid accounts of great men of God in various walks of life, it will prove to be a most fitting gift for Dad; with sweet and tender records of noble "mothers in Israel," it will prove equally appealing to Mother. Library binding of brown, white and yellow, price

THE SWORD BOOK OF TREASURES, compiled by Dr. John R. Rice. The "cream-of-the-crop" material published in past issues of *THE SWORD OF THE LORD*. Stories, sermons, teaching, practical and heart-warming, makes good supplementary devotional reading. Twenty-one chapters by 18 noted authors. A splendid gift for Mom, Dad, or both; jade-green cloth binding, artistic jacket, 352 pages, only ----- \$3



BOB SHULER MET THESE ON THE TRAIL by Dr. R. P. "Fighting Bob" Shuler. Forty-two fascinating character sketches written in unique and entrancing literary style. Pen portraits of noble characters met along the "trail of life" by this lovable pastor and stalwart defender of the faith. "Pungent writing . . . stirring reading . . . engrossing" are some of the terms used by Dr. Bill Rice to describe this 185-page book. Containing vivid accounts of great men of God in various walks of life, it will prove to be a most fitting gift for Dad; with sweet and tender records of noble "mothers in Israel," it will prove equally appealing to Mother. Library binding of brown, white and yellow, price

For Junior and Sis



would make a fine gift for members of your primary or junior classes. 96 pages, hard binding, price ----- \$1.25

HURLBUT'S STORY OF THE BIBLE by Dr. Jessie Lyman Hurlbut. One of the pioneers in the field of Bible story books for children, this remains the best and most popular. It contains 168 stories from the beginning to the end of the Bible, profusely illustrated. 850 pages, strong cloth binding, price ---- \$3.50

JUNGLE DOCTOR Series by Dr. Paul White. Reads like fiction, but true, biographical missionary adventures. Pathos and humor skillfully blended with utmost simplicity of expression. Other titles besides one illustrated include: *Jungle Doctor on Safari*, *Jungle Doctor Operates*, *Jungle Doctor Attacks Witchcraft*, *Jungle Doctor's Enemies*, *Jungle Doctor Meets a Lion*, *Jungle Doctor to the Rescue*, *Jungle Doctor's Case Book*, *Jungle Doctor and the Whirlwind*, *Jungle Doctor Looks for Trouble*, *Eyes on the Jungle Doctor*, *Jungle Doctor Goes West*, *Jungle Doctor Stings a Scorpion*.



Price, \$1.50 each.

For Preachers and Bible Students



THE KING OF THE JEWS by Dr. John R. Rice. A scholarly, spiritual, scriptural, verse-by-verse commentary on the Gospel According to Matthew. "... a must for any student's library,"—so states Dr. Herbert Lockyer. Over 1,000 copies sold before it came from the press! Big, hard, two-color binding, 504 pages, only ----- \$4.50

TWELVE TREMENDOUS THEMES by Dr. John R. Rice. A foundation book on the great basic Christian doctrines. The themes discussed are: Verbal Inspiration of the Bible; Scientific Accuracy of the Bible Proven; The Universal Malady, Sin; Double Theme of All the Prophets; "Paul's Gospel" or "Kingdom Gospel"; The Love of the Spirit; Can a Saved Person Ever Be Lost? Sunday or Sabbath? Is There Literal, Physical Fire in Hell? Is the Torment in Hell Eternal? "Churches" and "the Church," and Jesus May Come Today!

Newly revised edition, hard binding, 249 large pages, only ----- \$2.50



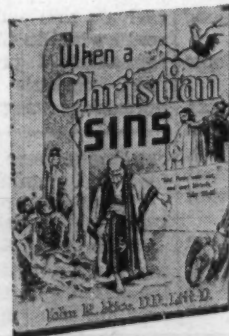
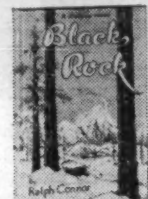
THE POWER OF PENTECOST by Dr. John R. Rice. A most thorough coverage of the doctrine of the Holy Spirit in nontheological terms understandable to laymen as well as preachers, teachers and students. On this subject, Dr. Rice does for our day most nobly what Moody and Torrey did for their day. Dr. Billy Graham, in listing it as one of the ten books most influential in his life, says of it: "the best coverage of the Holy Spirit I have ever read."

Beautifully hard bound, carefully indexed, illustrated cover, 441 pages ----- \$3.50

For Young People

BLACK ROCK by Ralph Connor. An exciting fiction-like autobiography run serially in *THE SWORD OF THE LORD*. Though listed here under young people, this thoroughly Christian novel would appeal to adults equally as well. Strong, evangelistic emphasis skillfully blended with high-spirited, hair-raising adventure.

Hard binding, artistic cover, 15 chapters, 144 pages, \$2



WHEN A CHRISTIAN SINS by Dr. John R. Rice. Especially suitable for young Christians, this will prove a most instructive and comforting gift. While not condoning or excusing sin in the life of a Christian, this book realistically faces the inevitable problem, presenting scripturally the pathway to victory and joy. Six chapters of sane, satisfying teaching, yet warning faithfully concerning the consequences of unconfessed sin in a Christian's life.

Beautifully illustrated cover, hard binding, 134 pages, \$1.75

AMUSEMENTS FOR CHRISTIANS by Dr. John R. Rice. A convincing, comforting, Spirit-directed application of clear, scriptural principles to the problem of proper amusements for Christians. Leaving almost no stone unturned, it wisely deals with such matters as dancing, skating, ball games, operas and plays, mixed bathing, movies, television, bowling, etc. Parents and youth leaders, as well as the young people themselves, will value this as a gift. Twelve different sections, 48 pages, illustrated paper binding, price ----- 35c



For Unsaved Friends and Loved Ones



BREAD FROM BELLEVUE OVEN by Dr. Robert G. Lee, Southland's outstanding orator. This volume is bound to impress and induce the most disinterested to read and be richly blessed. Some of the striking titles of the eight moving messages are: "Chasing Fleas," "The Taming of a Wild Man," "Up and Down a Tree," and "Boo!" Decisive, memorable!

Cloth binding, illustrated jacket, 188 pages, price ----- \$2.50

THE SCARLET SIN, by Dr. John R. Rice. An entire volume of word-for-word sermons as preached in great city-wide campaigns all over the nation. Some of the very best sermons included here are: "All of Satan's Apples Have Worms," "The Worth of a Soul," and "The Unpardonable Sin." Beautiful scarlet cloth binding, gold-stamped lettering, 254 pages, 12 messages, price only ----- \$2.50



A KNOW-SO SALVATION by Dr. John R. Rice. Another book of 8 messages geared to meet the need of the unsaved. Many of its chapters, as originally appearing in *THE SWORD OF THE LORD*, have been used of the Lord to bring scores of people to trust Christ. A gift that is bound to have eternal dividends! Hard bound, 187 pages, price ----- \$2.50

For Any and All

PRAYER—ASKING AND RECEIVING by Dr. John R. Rice.

No Christmas ad—fact is, no ad at any time in the year — would be complete without specific mention of this best seller book on prayer. Never dying in popularity, 165,000 have been printed already. It seems impossible to categorize its appeal, as for books previously mentioned. Like the Scriptures, with which it is saturated—as well as with many heart-warming, real life personal experiences of answered prayer—this volume has a universal attraction. A classic manual, yet tender devotional reading with a down-to-earth practical challenge, these 21 chapters will revolutionize the prayer-life of any to whom you may give it as a gift this year. Sturdy blue cloth binding, attractive jacket, 328 pages, ONLY ----- \$3



CHAPTER TITLES

1. A Prayer-Hearing God
2. Why Pray?
3. Prayer Is Asking
4. The Answer to Prayer
5. Praying for Daily Bread
6. Asking Bread for Sinners
7. Praying for Healing
8. Praying for Healing, Cont'd
9. Praying for Anything and Everything You Want
10. Praying in the Will of God
11. Definite Praying
12. "Have Faith in God"
13. Just Pray
14. Praying Through
15. Why Fast and Pray?
16. Big Prayers to an Almighty God
17. Does God Work Miracles Today?
18. Miracles Today, Cont'd
19. Hindrances to Prayer
20. Hindrances to Prayer, Cont'd
21. The Sin of Prayerlessness

Prayer Can Bring Revival

(Continued from page 9)

on his feet. He was carried out to the Town Hall that was not yet completed. Soon a cry arose in another part of the market place and another man fell under the power of conviction of sin, and he too was taken to the Town Hall; then another, and then another, and then another fell in different parts of the market place until conviction became so general that the meeting broke up and the ministers adjourned to the Town Hall to deal individually with stricken souls. The Presbyterian minister who tells the incident says, that he was in the Town Hall all night dealing with souls overwhelmed with deep conviction of sin. When the morning dawned, this minister tells us, he started for his home, but as he went up the street he found people standing on their doorsteps waiting for him to pass, because there were people under conviction of sin in their homes and they wanted to invite him in to deal with them. He went into one home after another, and there were so many to deal with that the sun had set before he reached his own home. The whole town of Coleraine was so transformed and so impressed that in completing the Town Hall they put in an inscribed tablet dedicating the hall to the memory of the revival, and for every year of the forty-three years up to that time they were commemorating the coming of the revival to Coleraine; and I think they have kept up the commemoration annually to this present day, making sixty-three years in all.

Prayer Sent Dr. R. A. Torrey Around the World

I think it was at the close of the week of prayer in January, 1901, that Miss Strong, Superintendent of Women of the Bible Institute of Chicago, came to me and said, "Why not keep up these prayer-meetings at least once a week after the week of prayer is over, and pray for a world-wide revival?" This suggestion approved itself to the faculty and we appointed a prayer-meeting every Saturday night from nine to ten o'clock (after the popular Bible class was over) at which people could gather to pray for just one thing—a world-wide revival. Three or four hundred gathered every Saturday night for that purpose, and God gave to us great liberty and great expectation in prayer. Soon we began to hear of the working of God in Japan and other lands, and yet the work was not as general as we wanted to see. People would come to me and to my colleague who was most intimately associated with me in the conduct of the meetings, and ask, "Has the revival come?"

We replied, "No, not as far as we know."

"When is it coming?"

"We do not know."

"How long are you going to

keep praying?"

"Until it comes."

After we had been praying for some months two men from far away Australia appeared in our lecture room. After they had been attending the lectures for some time they asked for a private conversation with me. They told me that in leaving Australia they had been commissioned to go to England, to Keswick and other places, and to other gatherings in America, and select someone to invite to Australia to conduct an evangelistic campaign. They said further that they had both agreed upon me: would I go? I replied, "I do not see how I can leave Chicago. I have the Bible Institute to look after, and also the Chicago Avenue Church (the Moody Church), and I do not see how I can possibly get away from Chicago." "Well," they said, "you are coming to Australia."

Some months passed by and I was in a Bible Conference in St. Louis and I received a letter from Australia asking me to cable my acceptance of their invitation, and that they would at once cable me the money to come. I laid the matter before the Conference and asked them to pray over it, and withdrew from the Conference in order to be alone in prayer. And God made it clear that I should go, and I so cabled them. When Mr. Alexander and I reached Australia we found that there was a group of about ten or twelve men who had been praying for years for a great revival in Australia. They had banded together to pray for "the big revival," as they called it in their prayers, to pray for the revival no matter how long it took. The group was led by the Rev. John McNeil, the author of *The Spirit-filled Life*, but he had died before we reached Australia.

A second member of the group, Rev. Allan Webb, died the first week of our meetings in Melbourne. He had come to Melbourne to assist in the meetings, and died on his knees in prayer. A third member of the group, even before we had been invited to Australia, had been given a vision of great crowds flocking to the Exposition Hall, people hanging on to the loaded streetcars wherever they could; and when that vision was fulfilled he came a long distance to Melbourne just to see with his own eyes what God had revealed to him before.

We also found that a lady in Melbourne had read a book on prayer and had been very deeply impressed by one short sentence in the book, "pray through," and that she had gone to work and had organized prayer-meetings all over the city before we reached the place; indeed, we found when we reached Melbourne that there were seventeen hundred neighborhood prayer-meetings being held every week in Melbourne. We remained in that city four weeks.

The first two weeks the meetings were held by many different pastors and evangelists in some forty or fifty different centers throughout the city, though meetings for the whole city were held at one o'clock, and two o'clock, and three o'clock each day in the Town Hall. The last two weeks, the meetings were all concentrated in the Exposition Hall, seating about eight thousand people. At the very first meeting in the Exposition Hall the crowd was so great that they swept the police before them, packed the building far beyond its proper capacity, and great crowds still who could not get in. In the four weeks, eight thousand six hundred and forty-two persons made a definite profession of having accepted the Lord Jesus Christ as their Saviour.

And when we went back to Melbourne some months later and held a meeting of the converts, six thousand of them were present at that meeting, most of whom had already joined the church; and almost all those who had not united with the church as yet, promised to do so at once. The report of what God had done in Melbourne spread not only all over Australia, but to India, and England and Scotland and Ireland, and resulted in a wonderful work of God in the leading cities of England, Scotland and Ireland, and the whole world-wide work was the outcome of the prayer-meetings held in Chicago, and of the prayers of the little group of men in Australia.

Prayer Brought Revival to Wales Likewise

The great Welsh revival in 1904, of the beginning of which I was an eyewitness, came in a similar way. Mr. Alexander and I had been invited to Cardiff, Wales, for a month's mission. The announcement that we were going there was made about a year before we went, and prayer began to go up all over England and Scotland and Wales that God would send a revival not only to Cardiff but to all Wales. When we reached Cardiff we found that for almost a year they had been holding a prayer-meeting from six to seven every morning in Penarth, a suburb of Cardiff, praying for a great revival. For the first two weeks or so things dragged. Great crowds came and there was great enthusiasm in the singing, but we could not get the people to do personal work. Then we appointed a day of fasting and prayer, and the day was observed in other parts of Wales as well as in Cardiff. In one place Seth Joshua, who was afterwards so greatly used in the revival, was the leading figure and had charge of the meeting, and wrote me a most glowing and cheering account of what God had done in that place on that day. I think it was on that very day that he was kneeling beside Evan Roberts, and as he prayed the power of God fell upon Evan Roberts.

The power of God came down in Cardiff in such a wonderful way that when Mr. Alexander and I were compelled to leave at the end of the month in order to keep an engagement in Liverpool, the meetings went right on without us and they went on for one whole year—meetings every night for a whole year, and multitudes were converted.

From Cardiff the fire spread up and down the valleys of Wales. Soon after we had reached Liverpool, the next city that we visited, I received a letter from the minister who was secretary of our mission in Cardiff, in which he said that his assistant had gone out the preceding Sunday night up one of the valleys of Wales and that as he preached the power of God fell on him and one hundred persons were converted while he was preaching. The fire spread over the entire country under Evan Roberts and others, and it is said that over one hundred thousand souls were converted in twelve months.

Oh, that is what we need more than anything else today, in our own land and in all lands, a real, mighty outpouring of the Spirit of God. The most fundamental trouble with most of our present-day so-called revivals is, that they are man-made and not God-sent. They are worked up (I almost said faked up) by man's cunningly devised machinery—not prayed

Why Worry About Hell?

(Continued from page 1)

ple to be bothering about Heaven and Hell at their age. It is a form of escapism. Religion is something to make them different here and now. They should be following Christ in their daily lives now, and not worrying about Heaven and Hell either for themselves or their friends. I am sure there is a Hell on earth. Basically, Hell is to be the child of God and be without God. A lost child who desperately wants his father and cannot find him is desperately miserable. That's what Hell is. Whether there is a Hell as a state after death is a question upon which Christians differ."

This is but one of many similar statements about the life after death that were flaunted before our people—confusing the minds of the unsaved and shaking the confidence of some of our weaker Christians. I want to answer the question of my subject from the Word of God: "Why Worry About Hell?"

Let me say, first of all, that in this message I intend to use very, very plain language. I do not believe there is any necessity for soft-pedalling, or dodging the issue, or trying to find words that make the subject sound nice. This is not a nice subject; this is not a thrilling subject; this is not a pleasant subject to discuss, and so there are no nice words that we can use with which to discuss it.

I am reminded in this connection of a minister who was a little afraid to use the Bible words about future punishment, and in his message on the subject he said something like this, "If you do not love the Lord Jesus Christ, you will be sent to that place which it is not polite to mention." Let us be logical. For instance, if I were to see a house on fire across the street, would I say, "I believe the operation of combustion is proceeding yonder"? Of course not. If the house across the street was on fire, without a moment's hesitation, without trying to find fancy words, or nice words, or interesting words, or pleasant words with which to describe it, I would simply run down the street and cry out at the top of my lungs, "FIRE! FIRE!" and everybody would know exactly what I meant.

As I talk about the place of punishment, I am going to use the words that Jesus used. When I talk about Hell, I am going to use the vocabulary of Jesus; and because the Bible speaks in this manner, I make absolutely no apology for doing likewise.

This is not a theological discussion about Hell, and for that reason I am not going to take time to talk about the various words that are used to describe the places of future punishment—both in the Old Testament and in the New Testament, in the Hebrew and the Greek. It is sufficient to say that the Hell about which we are talking, and the Hell about which the Lord Jesus Christ spoke all the way through the New Testament in His earthly ministry, is the place which is the last abode of all wicked people—the Hell that is the final destination of the sinner.

The British clergyman's thesis, of course, was this: If we make absolutely sure that we are right in this life, then it follows that we will be right in eternity. If we concentrate upon preparing for this world then automatically we will be prepared for the next world. In other words, take care of time and eternity will take care of itself. Therefore, the question of our subject—"Why Worry About Hell?"

The thesis that I wish to set forth, on the other hand, is the direct converse of this. It is my firm conviction, and I believe it

down. Oh, for an old-time revival, a revival that is really and not spuriously of the Pentecostal pattern; for that revival was born of a fourteen days prayer-meeting. But let us not merely sigh for it; let us cry for it, cry to God, cry long and cry loud if need be, and then it will surely come.

(From THE POWER OF PRAYER by R. A. Torrey, 246 pages, \$2.50, Zondervan Publishers. Used by permission.)

is the firm conviction of the majority of Bible-believing Christian people, that the emphasis of the Word of God is not upon time but upon eternity; not upon the "here" but upon the hereafter; not upon this world, but upon the next world. We believe that the Bible declares, in unmistakable terms, the importance of getting ready for eternity, the importance of escaping the wrath of God, and the importance of preparing for Heaven. The only inference we can draw from the Word of God is that if we are adequately prepared for the life hereafter, we cannot help but be prepared for the life that is here now. If we are ready to live in the world that is to come, we cannot but be ready to live in the world that is.

Notice what the Bible has to say about life—how short, how uncertain, how unimportant: "Our days on the earth are as a shadow, and there is none abiding" (I Chron. 29:15). Or again, "My days are swifter than a weaver's shuttle, and are spent without hope" (Job 7:6). Or again, "For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away" (Jas. 4:14).

It is possible, you see, to be prepared for life, and yet not be prepared for eternity. However, it is not possible to be prepared for eternity and not be prepared for life. You can quite easily be prepared for this world and not be ready for the next world. But if you are ready for the next world, then you cannot help but be ready for this world.

It follows that if we believe the next world is the most important, that eternity should have the pre-eminence over time, and that what is to come hereafter is more important than what is to come now, then we cannot help but worry about Hell, and seek to do everything within our power to "flee from the wrath to come" (Matt. 3:7), and make our position in Heaven secure.

I wish to answer four important questions about Hell, and in answering these questions I believe that it will be apparent to everyone who is honest with himself and honest with God why everybody—young and old alike—should worry about Hell.

Why Should There Be a Hell?

There should be a Hell for at least two reasons, if not more. In the first place, man's sense of justice demands that sin should not go unpunished.

Again and again, as we live and look about us in this world, we are forced to see the great deficiency of moral balance. We see the wicked prosper and the righteous deprived. We see man scraping down into the dregs of depravity and seeming to pay no price for it, while others, who live morally and aboveboard, oftentimes are forced into difficulty after difficulty, heartache after heartache, and sorrow after sorrow. The drunkard thrives, the harlot is secure, the blasphemer prospers, and the murderer goes unpunished. The liar gets away with it, the thief lies in luxury, the atheist seems to be blessed, and the degenerate lives and dies in peace.

We see the brokenhearted girl-mother bearing the burden of her shame and suffering alone, while the brute who ruined her moves in his circle of friends as before; but even as we see it, our sense of justice rises up and clamors for recognition, as it cries out that there must be a day coming, as surely as there is a God in Heaven, when justice will be done.

Dr. Harry Ironside, the late pastor of the great Moody Memorial Church, in Chicago, tells this story: A young man had married a very beautiful young woman. They became the parents of a sweet little baby girl, but even as the new little life breathed her first breath her young mother breathed her last. The baby grew up, nourished and cherished by the father, who saw in her the very replica of his wife. She became the focal point of his existence, the object of all his dreams and aspirations. But one day, after many years, a young man came

(Continued on page 12)

SWORD OF THE LORD PUBLISHERS
214 West Wesley
Wheaton, Illinois

RUSH CHRISTMAS ORDER!

Please rush me the following books checked below. I enclose \$_____ (which includes 5% of total book order to cover postage and handling). (Cash, check or money order acceptable.)

- _____ copies Rock of Ages FAMILY BIBLE, 805-1, \$9.95 _____
- _____ copies 806-1, \$10.95 _____
- _____ copies THE HOME: COURTSHIP, MARRIAGE AND CHILDREN, \$3 _____
- _____ copies THE SWORD BOOK OF TREASURES, \$3 _____
- _____ copies BOB SHULER MET THESE ON THE TRAIL, \$2.25 _____
- _____ copies A REWARD FOR JERRY, \$1.25 _____
- _____ copies JUNGLE DOCTOR Series (List number of separate titles wanted on separate sheet of paper), \$1.50 each _____
- _____ copies HURLBUT'S STORY OF THE BIBLE, \$3.50 _____
- _____ copies THE KING OF THE JEWS, \$4.50 _____
- _____ copies TWELVE TREMENDOUS THEMES, \$2.50 _____
- _____ copies THE POWER OF PENTECOST, \$3.50 _____
- _____ copies BLACK ROCK, \$2 _____
- _____ copies WHEN A CHRISTIAN SINS, \$1.75 _____
- _____ copies AMUSEMENTS FOR CHRISTIANS, 35c _____
- _____ copies BREAD FROM BELLEVUE OVEN, \$2.50 _____
- _____ copies A KNOW-SO SALVATION, \$2.50 _____
- _____ copies THE SCARLET SIN, \$2.50 _____
- _____ copies PRAYER—ASKING AND RECEIVING, \$3 _____

Net Total _____

5% Postage & Handling _____

Grand Total _____

Why Worry About Hell?

(Continued from page 11)

into their home who succeeded in winning the affection of that young woman, and upon doing so basely deceived her, lured her into grievous sin, and after ruining her young life he cast her off, a brokenhearted girl.

That father had been a Universalist, but when the poor girl came sobbing, brokenhearted, seeking her father's house after weeks of wandering, during which she had been afraid to go home, and told him what had happened, and when he saw the wreck that had been made of the idol of his heart and life, he exclaimed with an oath, "If God Almighty hasn't a Hell for fiends like the one who has wrecked my happiness and ruined my child, He ought to make one!"

And from the heart of every decent human being comes a loud "Amen." Deep down within our souls we seem to know that sin, some day, must be punished. Wrong, somehow, must be righted. Justice, somewhere, must gain the victory, and so—even without the Bible—as we look upon the sin and the ruin, the blasphemy and debauchery, the depravity and degradation of human beings, our hearts and our minds and our better selves say with the man in the story, "There should be a Hell."

But not only does our sense of human justice demand that sin be punished: the Bible declares, in decisive terms, that sin will be punished; there will be a day of reckoning; there will be a final settlement; wrongs will be righted. Sin has its wages, and some day the wages of sin must be paid. "For whatsoever a man soweth," the Bible says, "that shall he also reap" (Gal. 6:7).

Man cannot sow blasphemy and reap blessing. He cannot sow debauchery and reap delight. He cannot sow lying and reap laughter. He cannot sow murder and reap a mansion. He cannot sow sin and reap salvation. He cannot sow Hell and reap Heaven. "For whatsoever a man soweth, that shall he also reap" (Gal. 6:7).

Some day the drunkard must pay; the harlot must pay; the liar must pay; the blasphemer must pay; the sinner must, and will, pay the terrible price of his sin.

Three men went out one summer night,

No care had they, or aim,
And dined and drank, "Ere we go home,
We'll have," they said, "a game."

Three girls began that summer night

A life of endless shame,
And went thru drink, disease, and death
As swift as racing flame.

Lawless and homeless, foul they died;

Rich, loved and praised, the men:

But when they all shall meet with God—

And justice speaks—what then?
—Oswald J. Smith

The voice of human justice cries out that there must be a Hell. The Word of God declares, in terms that cannot be mistaken, that there will be a Hell.

What Is Hell?

Let me answer by saying two things about Hell. First of all, Hell is the everlasting death of both the soul and the body of the sinner in everlasting fire.

Now in order to substantiate this statement, I must prove five things: first, Hell is a place to which the soul goes. Second, Hell is a place to which the body goes. Third, Hell is a place where both soul and body are destroyed. These first three facts can be gathered from many different verses of Scripture, but one is sufficient. Notice the words of Jesus, and notice them very, very carefully. There is no ambiguity whatsoever. Jesus says, "Fear him which is able to destroy both soul and body in hell" (Matt. 10:28).

We see, then, that Hell is a place to which the soul goes, but not only is it a place to which the soul goes, it is also a place to which the resurrected body of the

sinner goes. Not only is it a place to which the soul and body of the sinner go, but it is a place where soul and body will be destroyed. In other places in the Bible this destruction is called a death. To be cast into Hell, the Book of Revelation tells us, means to pass into the second death.

Finally, I must prove from the Word of God that Hell is a place of fire that is everlasting. Of course, all through the Bible, in almost every instance where Hell is described, it is compared to some form of fire. We find words like these: "hell fire" (Mark 9:47), and "the lake of fire burning with brimstone" (Rev. 19:20). We are warned, furthermore, that the fire is everlasting. Hell, declares God's Word, is a place where "their worm dieth not, and the fire is not quenched" (Mark 9:48).

Not only is the fire of Hell everlasting, but the Bible states that the punishment, or the death, or the destruction that the fire of Hell inflicts is also everlasting. "These shall go away into everlasting punishment" (Matt. 25:46). Thus, we see that Hell is a place where body and soul suffer the pangs of an everlasting death.

If we could, somehow—even for a moment—catch a vision of what death for the sinner involves (I am speaking now of the death that will eventually separate him from this world and usher him into the next world), if we could get a vision of the agony and the pathos and the awfulness of the sinner's first death, and then to that picture add the one word *everlasting*, we might have some conception of what it would mean to go to Hell.

Death, even to the Christian, is not a beautiful thing. Although he knows that beyond the shadow lies the sunshine, and beyond the valley looms the mountaintop. Although deep within his heart he knows that to die means to be with Christ, and it is far better, yet inbred in the very fibre of that same heart, even for the Christian, there is the human fear of death that comes like a clammy hand to tear at the heart and cause the entire body to shudder and the mind to cringe.

Nobody likes to die! But for the sinner, how much more terrible must be the throes of death. Think of the thoughts and memories that must plague his dying mind. Helpless upon his last bed, he casts his eye back, perhaps, over the panorama of life and considers what he has been. He hears the church bells of every Sunday ringing again and he remembers the many times he has broken the Lord's Day. As he tosses from side to side he recalls the many sermons he has heard, the many warnings he has had, and how they have all been rejected.

During those fleeting hours, as death is creeping on, gradually yet surely usurping the place of life, memory becomes very strong. It has an uncanny clarity of vision, as with a lightning flash it brings before the dying sinner the long-forgotten years of his childhood: the earnest exhortations of a godly father, in whose arms, one day, as an innocent babe, he had been carried up to the altar and dedicated to God. Twisting and turning on his sickbed, he seems to hear the sobbing of a fond mother as she used to kneel by his bedside and, bathing the covers with her tears, cry out to God for his salvation. I can conceive of no one entering Hell with a worse grace than the man who goes there with his mother's tears on his head, and with his father's prayers following him at his heels.

Yes, in those dying hours for the sinner memory brings back everything, but to the sinner it is no fountain of joy, but rather:

"Remembrance wakes with all her busy train,
Swells at his breast and turns the past to pain."

It tells him of all the sins he has committed. It reminds him of the things which he had hoped were forgotten; those sins committed in the glare of broad daylight, that sin committed behind closed doors in the darkness of the night. Oh God, what agony it

must be to a dying sinner, simply to look back on all his sins!

Memory is no liar. Glancing back on the record, it seems to cry out, "Look! Look at the love you have slighted; at the solemn warnings you have ignored; at the opportunities you have deliberately wasted." As the miserable man lies there, convulsed with his pain, memory seems to stick daggers into his conscience, crying out, again and again, "It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you" (Matt. 11:22).

And in those dying moments the sinner is further tormented as he realizes that he has to leave all of his earthly joys forever. There he lies, struggling for breath, his heaving lungs panting for air, forced to take one last fleeting look at the joys of this life, knowing that he shall never experience another.

He sees the harlot, that dirty toy of dirtier men, with whom he has spent the nights of his debauchery and revelry. The rich man looks upon his broad acres, or zooming profession, or gigantic business enterprise, and knows he must leave it all forever. Yes, in his dying, grating, gasping breath he is torn asunder by the realization that now, at last, "the harvest is past, the summer is ended" (Jer. 8:20), and he is not saved.

His mind, that has gone beyond the power of making decision, gathers together enough stimulation from the searing agony of death to tell him that the voice that once, with arms outstretched, said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest," will soon say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 25:41).

Death comes, the eyes are staring from their sockets, the throat is dried up like the desert sand, the death rattle gurgles the overture, and the jarring, jolting symphony commences—and it never ends, for out of one death the sinner is ushered into another death, the second death—the death that lasts forever. The sheet has been pulled over his eyes, the body is still, but out in eternity the blanket of God's wrath has enshrouded him in the everlasting destruction of soul and body in Hell.

The first death has finally conquered. One woe is past; the spirit leaves the body, hoping that its trials are over, until coming out of the "bourne of space and time" and into the confines of another world he meets a commissioning angel, with bared sword, who cries out, "One woe is past; and, behold, there come two woes more hereafter" (Rev. 9:12).

This is Hell—everlasting death—a dying, with all of its agony, that goes on forever. How else can I describe it? How can I picture the pain, the weeping, the wailing, the gnashing of teeth? There is no pain on earth great enough to be compared to the pains of Hell. Napoleon, a man who was supposed to have had the hardest of hearts, one day rode across the battlefield. As he rode, his horse stepped on a poor, wounded man, just about to die, and in his dying breath the wretched soldier rose up and gasped. Whereupon Napoleon cried out in horror, "Oh God, what pains a man may suffer!"

Could you and I put our ear to the entrance of the world of spirits for a moment and listen to the cries of the damned, we too would turn back with countenance blanched and cry, "Oh God, what pains a man may suffer!"

Could all the misery that has ever horrified the staffs of our hospitals be gathered together, it would not convey the least conception of the pains of those who are doomed to dwell in eternal fire and everlasting burning. Body, mind, and spirit—all will be tormented; each one racked on a bed of fire; every fibre strained to its utmost; every nerve made a highway for the searing feet of pain. Even Jesus Christ, the most compassionate of all preachers, preached the most awful Hell. He called it a place "where their worm dieth not, and the fire is not quenched" (Mark 9:48).

But notice in the second place: Not only is Hell a place of everlasting death for soul and body,

but Hell, the Bible tells us, is a place where there is absolutely no hope.

Do you remember what happened to the man who came to the feast without the wedding garment—descriptive, of course, of the sinner in the story that Jesus tells in the twenty-second chapter of Matthew? The King says this to his servants, "Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth" (Matt. 22:13).

Hell is a place, then, of outer darkness, a place where there is absolutely no light. Where there is no light, there is no hope. In this life there is always hope. Here is a man whose business is ruined, but within his heart is the hope of a comeback. Here is a woman whose husband is on the brink of death, but there is ever the hope that the crisis may be past and recovery begun. Yonder is one whose body is being eaten away with cancer, but there is a faint glimmer of hope that, ere he dies, the cure will be found. On earth there is always hope, but in Hell there is no hope.

Those who have gone to Hell do not even have the hope of dying, or the hope of being annihilated. They are forever—forever—forever lost. On every chain of Hell there is engraved *forever*. In the flames is blazed out the word *forever*. Above their heads they read *forever*. On all sides of them they hear *forever*. Their eyes are seared and their hearts are sick at the thought that it is *forever*. Oh, if I could tell you that Hell would some day burn out and that those who were lost might be saved, there would be rejoicing in Hell at the very thought of it. But it cannot be. It is *forever*. They are cast into outer darkness.

Does God Want Anybody to Go to Hell?

Hell was never prepared for man. It is a place that was only prepared by God for the Devil and his angels, and the only reason that any man will go to Hell will be because he follows the Devil to Hell.

Everybody in this world is the subject of either one or two masters. Either you belong to God or you belong to Satan. Either you have taken your stand for Jesus Christ or you have taken your stand against Him and on the side of Satan. Either you are a child of God or you are a child of the Devil, and according to the Word of God you must go where your leader goes. If you are following the Lord Jesus Christ, your final resting place will be Heaven, but if you are following the Devil, you must go with him to his final place of abode, which is Hell. The Bible says that "no man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (Matt. 6:24).

Do not forget it; if you insist upon rejecting Jesus Christ, if you insist upon going on in your sin, you remain a child of Satan; you are on the Devil's side; you are following in his train. Some day he is going to be cast into the Hell that was prepared for him, and if you are one of his disciples, then of course you must go there too.

The Bible tells us, furthermore, that God is "not willing that any should perish, but that all should come to repentance. As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die? (II Pet. 3:9; Ezek. 33:11).

Salvation has been provided. There is a way to be saved from Hell. Anybody that is wise, anyone who is sensible, will do everything within his power to flee from the wrath to come, and the way of escape has been provided: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. As many as received him, to them gave he power to become the sons of God, even to them that believe on his name. The wages of sin is death; but the gift of God is eternal life through

Jesus Christ our Lord." (John 3:16; 1:12; Rom. 6:23).

Life is available. You can make sure now of Heaven; you do not need to spend eternity in Hell. There is a way of escape, but the Bible tells us that those who go to Hell, those who spend eternity in Hell, those who must some day go through the perpetual agony of an everlasting death, will do so only because they would not be saved.

"How often would I," exclaimed Jesus, "... and ye would not!" (Matt. 23:37). And again, "Ye will not come to me, that ye might have life" (John 5:40), or again, "I have called, and ye refused; I have stretched out my hand, and no man regarded" (Prov. 1:24).

No wonder the Word of God says, "How shall we escape, if we neglect so great salvation?" (Heb. 2:3). Whether you spend an eternity in Heaven—rejoicing, blessed, and saved, or whether you spend your eternity in the hopelessness of an everlasting death of body and soul in Hell, is up to you. You can be saved, if you will be saved.

Now one last question and we are through. Listen to it carefully. You say, You have answered the question, "Why should there be a Hell?" You have answered the question, "What is Hell?" You have answered the question, "Does God want anybody to go to Hell?" But now answer the final question if you can:

Where Is Hell?

There is only one answer to that question: Hell—this place of everlasting destruction of soul and body, this place of misery and woe and despair, this eternal dwelling-place of the doomed and the damned, this place of hopelessness and eternal darkness, this place of everlasting separation from God, this place called Hell—where is it? Hell is at the end of a Christless life.

(From AFTER MIDNIGHT, 127 pages. Sword of the Lord Publishers.)

Please mention THE SWORD OF THE LORD when answering advertisements.

CLASSIFIED ADS

Rates 25c per word, minimum charge, \$5. Include name, address, city, state in word count. Cash to accompany order. No billing on classified ads, please, except for customers who already have accounts. Copy is due three weeks in advance of publication date.

WANTED

Child Welfare Worker for Christian Children's Agency. Good salary, expenses and health insurance. Direct inquiries to: The Michigan Regular Baptist Children's Home, St. Louis, Michigan.

TAPE RECORDERS WHOLESALERS

Tape recorders, 4-speed phonographs, projectors, desks, filing cabinets, furniture—WHOLESALE to all Christian workers and "Sword" readers. Unequaled values! C. & D. Distributors, Box 5116-S, Orlando, Florida.

OF INTEREST TO WOMEN

SEW APRONS at home for stores. Easy, profitable home self-employment. Write: ADCO, Bastrop, Louisiana.

\$200 MONTHLY POSSIBLE. Sewing Babywear! Fast, easy, big demand! No house selling! Send stamped, self-addressed envelope. Babygay, Warsaw 53, Indiana.

BUSINESS OPPORTUNITY

\$100-\$200 MONTHLY POSSIBLE. Addressing envelopes, postcards, for mailing lists at home. Longhand, typewriter. Detailed instructions only 25c! W. Economy, Box 1686, Clearwater, Florida.

WORLD GOSPEL CRUSADES

Mrs. Chas. E. Cowman, President

A million Gospels needed! In Latin America, India and Formosa. As the Lord provides Gospels of John go free to reach "every creature" through established churches, boards and missions.

Your pennies will help. Send for "Season the World With the Gospel" Bank of rich turquoise pottery. Attractive salt and pepper shakers with globe bank for a penny each meal sent free on request. Write for FREE bulletin and beautiful World Gospel Bank.

P.O. BOX 9812-S, LOS FELIZ STA. LOS ANGELES 27, CALIFORNIA

FOLDING CHAIRS
In Steel or Wood
FOLDING TABLES
WRITE FOR CATALOG
AND LOW DIRECT PRICES
J.P. REDINGTON & CO.
DEPT. 173 SCRANTON 2, PA.